THE
Sick Man's Companion:
OR, THE
CLERGYMAN'S ASSISTANT
IN
VISITING THE SICK.
WITH
A PRELIMINARY DISSERTATION on PRAYER.

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THE SECOND EDITION.

Offer unto God Thankſgiving: and pay thy Vows unto the moſt Higheſt. And call upon me in the Time of Trouble: ſo will I hear thee, and Thou ſhalt praiſe me. Pſalm L. 14, 15.

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CONTENTS.

Preliminary Dissertation Page 1
Visitation of the Sick 48
Communion of the Sick 62

PRAYERS FOR VISITATION OF THE SICK.

i. *For the Acceptance of our Devotions* 79
ii. *For the prudent Application of them* 80
iii. *For the Acknowledgment of the Blessing of Revelation* 82
iv. *For an habitual State of Devotion* 84
v. *For a Christian Form of Devotion* 86
vi. *For the Qualification of an holy Life* 88
vii. *For Dependance upon Providence* 89
viii. *For Resignation* 91
ix. *For Support under Sufferings* 92
x. *For the good Use of Sufferings* 94
xi. *For the same* 95
xii. *For the Improvement of the sick Person* 98
xiii. *For the Improvement of those that are present* 99
xiv. *For Repentance* 101

xv. *For Forgiveneſs* 103
xvi. *For a right Judgment of our State* 104
xvii. *For Strength againſt Temptations* 106
xviii. *For Perſeverance in good Reſolutions* 108
xix. *For a charitable Diſpoſition in the ſick Perſon* 109
xx. *For a Spirit of Forgiveneſs and Reconciliation in the ſame* 111
xxi. *For a Bleſſing on Remedies* 113
xxii. *For the Recovery of the ſick Perſon* 114
xxiii. *For a due Preparation for Death* 115
xxiv. *For one that is ſeized with ſudden Illneſs* 117
xxv. *For one that has been long ill* 118
xxvi. *For one that is Bed-rid* 120
xxvii. *For one that is hurt by any Caſualty* 122
xxviii. *For one whoſe caſual Hurt is likely to prove mortal* 123
xxix. *For one that is to undergo a ſevere Operation* 125
xxx. *For one that is maimed* 127
xxxi. *For one that is in great Pain* 128
xxxii. *For one whoſe Pain is abated* 129
xxxiii. *For one that has a noiſome Diſeaſe* 131
xxxiv. *For one that has an infectious Diſeaſe* 133

xxxv. *For a Family under Inoculation* 134
xxxvi. *For one that wants Sleep* 136
xxxvii. *For one that is in Danger through exceſſive Sleep* 138
xxxviii. *For one whoſe Indiſpoſition is occaſioned by the Miſbehaviour of Others* 139
xxxix. *For one whoſe Indiſpoſition is owing to his own Miſbehaviour* 141
xl. *For one that is patient under Illneſs* 142
xli. *For one that is fretful to Attendants* 144
xlii. *For one that is fearful of Death* 146
xliii. *For one that is impatient for Death* 148
xliv. *For one that has attempted to lay violent Hands upon himſelf* 149
xlv. *For the ſame, if He be ſenſible of his Sin* 152
xlvi. *For one that is eminently good* 155
xlvii. *For one that is eminently wicked* 156
xlviii. *For one that is in Priſon for Debt* 159
xlix. *For one that is in Priſon for a ſuppoſed Crime* 161
l. *For Priſoners before or after Trial* 162
li. *For one that is condemned to die* 164
lii. *For one that denies the Fact for which He is condemned* 167
liii. *For one that is unknown* 170

For

CONTENTS.

liv. *For one that is of a different Communion* 171
lv. *For one that is very ignorant* 172
lvi. *For one that is negligent of Inſtruction* 174
lvii. *For one that is penitent* 176
lviii. *For one that is impenitent* 177
lix. *For one that is indifferent* 179
lx. *For one that ſeems not ſufficiently affected* 180
lxi. *For one that has delayed his Repentance* 182
lxii. *For one that is entring on it* 184
lxiii. *For one that has made ſome Progreſs in it* 185
lxiv. *For one that is under Temptation* 187
lxv. *For one that has relapſed into Sin* 188
lxvi. *For one that is deſirous to receive the Sacrament* 190
lxvii. *For one that has hitherto neglected it* 192
lxviii. *For one that has juſt received it* 193
lxix. *For one that is inclinable to Preſumption* 195
lxx. *For one that is inclinable to Deſpair* 197
lxxi. *For one that is in a State of Deſperation.* 200
lxxii. *For one that is low-ſpirited* 202

For

lxxiii. *For one that is troubled in Mind* 203
lxxiv. *For one that is afflicted with evil Thoughts* 205
lxxv. *For one that is full of Doubts and Scruples* 207
lxxvi. *For an Infant* 209
lxxvii. *For one that is young* 211
lxxviii. *For one that is old* 212
lxxix. *For one that is middle-aged* 213
lxxx. *For one that is poor* 215
lxxxi. *For one that is rich* 217
lxxxii. *For one that is in the middle State of Life* 218
lxxxiii. *For a Servant* 220
lxxxiv. *For a Woman in Travail* 222
lxxxv. *For the ſame after Delivery* 223
lxxxvi. *For the ſame, if the Child be ſtill-born* 225
lxxxvii. *For one that is ſlightly indiſpoſed* 226
lxxxviii. *For one that is uſing Medicinal Applications* 228
lxxxix. *For one that is under Recovery* 229
xc. *For one whoſe Recovery is doubtful* 231
xci. *For one that is recovered* 232
xcii. *For one that is under a Relapſe* 234
xciii. *For one that is in great Danger* 236
xciv. *For one that is going to make his Will* 237
xcv. *For one that is light-headed* 239

CONTENTS.

xcvi. *For one that is insensible* 240
xcvii. *For one that is at the Point of Death* 241
xcviii. *For the same* 243
xcix. *For Consolation on the Death of Friends* 245
c. *For the same* 247

PROPER COLLECTS FROM THE LITURGY 250

28 OC 62

Preliminary Diſſertation.

THE Privilege of addreſſing Ourſelves to our Maker, and enjoying before hand that Intercourſe, which we hope and believe will be our Employment and Felicity through the Ages of Eternity, is the greateſt that We are capable of in this World; and is more or leſs valued, juſt in Proportion to the Influence that Religion has over Us. It is in this Reſpect an uſeful Criterion to diſtinguiſh our State, and to open to ourſelves the Knowlege of our own Hearts. An *habitual Diſuſe* of Devotion leaves no Room to miſtake our Condition, but is a ſure Proof of a hardened and abandoned Diſpoſition. A *cold* and *infrequent* Application to it ſhews that We have placed our

Affections on ſome other Object than that which ought to be our principal Aim; whilſt a rational Satisfaction in the *punctual Return* to the proper Seaſons of Devotion, ſhews the Heart to be right; and that We conſider this World, as Providence deſigned it, as a probationary Paſſage to another.

It might well have been hoped, that with Reſpect to ſo rational, ſo eaſy, ſo delightful a Duty as that of *Prayer*, the Miniſters of the Goſpel ſhould have had Nothing to do, but to illuſtrate and recommend the *Practice* of it; and that our Exhortations on this Subject ſhould not have been interrupted by Argumentation and Controverſy. Yet we muſt with Concern acknowledge, that even here the moſt contradictory Extremes have been advanced. Difficulties have been urged, which neither Reaſon nor Religion could have ſuggeſted; and We have been called on by Some, to vindicate the Liberty of *praying* to our Maker *at all*; and by Others, to vindicate the Liberty of doing any Thing elſe in this World *but praying*.

Thoſe natural and moral *Attributes of the Deity*, which are the very Foundation of the Obligation of this Duty, and the great Encouragement to the Diſcharge of it, have been made the Grounds of Objection againſt it.

it. It is a dreadful Truth, that Diſcourſes have been profeſſedly publiſhed to undermine all the Comfort, and Piety, and Virtue, which conſiſt in and proceed from our ſerious and devout Applications to the Deity. But it will be a more pleaſing Taſk, and more pertinent to the Deſign of the enſuing Performance, to *obviate* than to repeat and confute the Objections of thoſe, who muſt long and far have wandered from the Paths of Truth, and muſt have ſpeculated deeply to overturn all Religion, and Morality, and Human Comfort, before They could think that they had diſcerned, or could delight to have proclaimed, that there was no Ground or Reaſon for Man to addreſs Himſelf to his Maker.

For let Us examine Ourſelves, look into our own Hearts, and ſee whether We do not find ſome *innate Evidence*, as it were, of our Obligation to this Duty. Have We not a *Conſtitutional Tendency* to Devotion, which the wiſe Author of our Nature has implanted in Us, to raiſe Us to Himſelf, and to prevent a total Addiction to worldly Affections and Deſires? Do we not feel this natural Diſpoſition to apply to a ſupreme Power for Relief and Support? And under a Senſe of preſent Diſtreſs, Does not this Call of Nature

anticipate any Searches into the Obligations of this Duty, and produce immediate and almoſt *involuntary Ejaculations.*

From *Nature* let us advance to *Argument*, and examine this Practice by the cooleſt Dictates of *Reaſon.* Is it not *fit* in itſelf, that a dependent Creature ſhould own his Dependence on his Creator, ſhould apply to the only Power that can relieve Him, and thankfully acknowledge the Relief that He has been bleſſed with? What Duty can poſſibly be argued from the *Nature and Fitneſs of Things*, if This of *Devotion* cannot; if it can be allowable for Man to live regardleſs of Him, from whom he has received all that He has, and from whom He expects all that He hopes for; and in whom, according to the ſtricteſt Philoſophy as well as ſureſt Revelation, He *lives and moves and has his Being?* If this Relation to the Author of our Beings, the Giver of all our Faculties, and Diſpenſer of all our Bleſſings, does not bind Us to a Return of Supplications and Thankſgivings, the *Law of Nature* means Nothing; and the *Rule of Right*, which has been ſometimes offered as the Standard of Duty, in Oppoſition to Revelation, muſt be intended only to prove our ſole Right to the Management of Ourſelves.

But beſides this more abſtracted Conſideration of the *Fitneſs of the Thing*, let Us conſider the *Effects of Prayer* with Reſpect both to our Maker and to Ourſelves; and This will farther open to Us both the *Obligation* of this Duty, and the *Wiſdom* of its Appointment.

We know very well, that *No Man can be profitable unto God, as He that is wiſe may be profitable unto Himſelf.* Our Goodneſs extendeth not unto Him, nor is his Happineſs increaſed by all the Services that We can perform. Yet is He pleaſed to *accept our Services*, and even to ſtile them ſuch, and to repreſent it as *promoting his Glory*, to publiſh his Praiſes amongſt Men, and to excite Others to the Adoration of Him. Now *Prayer* is the beſt Means to this End, the moſt immediate Inſtrument by which We publiſh our own Senſe of our Dependence on Divine Providence; and thereby call our Fellow Creatures to the ſame Acknowledgment. It is a plain Teſtimony of *our Belief* of the almighty Power and Wiſdom and Goodneſs that govern the World, a Declaration of our Truſt in theſe Divine Attributes; and as ſuch is a Proof to the Reſt of Mankind, of that which We eſteem their only Refuge in all their Wants or

Diſtreſſes. Thus every *Prayer* includes ſome kind of *Praiſe*; It is an Homage paid to the Sovereignty of the Creator; a Confeſſion of the Neceſſity of the Aſſiſtance which We ſupplicate; and it implies the true and humble Acknowledgment of our own natural and moral Weakneſs. This is therefore ſetting forth the *Honour of God*, as much as any Act of Man can do it. It is the right Method of publiſhing and eſtabliſhing the general Belief of a ſuperintending Providence.

Again, The *Effect of habitual Prayer upon Ourſelves* is great and evident, and an undoubted Proof of the *Obligation* and *Advantage* of it. This is the great Method of keeping up in Ourſelves a Senſe of Duty and of the Object of it; the only Means of promoting both our Piety and our Satisfaction in this World. It reminds Us daily of our Obligations to our Maker, of our Tranſgreſſions againſt Him, of the Importance of our Return to Him, and of the Neceſſity of his gracious Aſſiſtance to enable Us to return to Him in the Ways of Holineſs and Virtue. It is a continual Call to religious Meditations, to ſerious Recollections of the Perfections of the Creator and the Imperfections of all his Creatures; and it fixes in our Hearts

Hearts a ſtronger Impreſſion of theſe momentous Truths, than any other Method that can be deviſed.

And of what great Importance is even this Circumſtance? If Men continually *remembered* what they habitually *believe*, concerning their Dependence upon Providence, the Means of ſecuring the Divine Favour, and the infinite Conſequences of it, would it be poſſible that They ſhould live, as too Many of them do? Would not ſuch Recollection either preſerve them uniformly in a regular Courſe, or recover them ſpeedily to it? And is not This the happy Tendency and immediate Influence of *frequent Devotion?* Are not Thoſe who are moſt punctual in their Prayers, in general, the moſt exemplary in their Lives? and are not the open Contemners of this holy Exerciſe uſually found to be as diſſolute in their Morals, as They are irreligious in their Profeſſions? Is not this the plain and well-known *Effect* of Attendance on publick and private Worſhip amongſt the general Profeſſors of our Religion? and may we not farther appeal to the Experience of the moſt pious amongſt them, whether they have not felt, very rationally felt, an immediate *good Effect* from a ſerious and attentive Application to Devotion? Have not their *Hearts burned within*

them with Divine Love and Gratitude, whilſt They have been pouring them out to their great Friend and Benefactor? and have They not riſen from their Prayers better diſpoſed, and even more confirmed in their good Reſolutions, than when They entered on them? If this be unintelligible to thoſe who themſelves have long diſuſed them, We muſt return to the ſurer Proof of a *good Life*, and the more eminent Degrees of Righteouſneſs prevailing amongſt thoſe, who ſanctify and improve the common Duties of their Station by regular Returns to this holy Intercourſe with their Maker.

Now this one Obſervation removes the Grounds of every Difficulty that can be raiſed concerning the *Succeſs of Prayer*, or its Influence and Prevalence with the Deity. For though God ſees and knows our Wants without *Our telling Him*, though he is diſpoſed to relieve them without being *wearied* into Charity by our *Importunity*, and though all his Councils are *immutable*, and not liable to be changed by the earneſt Requeſts of Others; yet our Prayers having ſuch an Influence and *Effect upon Ourſelves*, may make Us the *proper Objects* of the Divine Favour; which otherwiſe We ſhould not have been; and may thereby entitle Us to the Divine Promiſes; which without this Method We ſhould

ſhould have forfeited. We do not therefore in theſe Caſes pray to God to *change his Mind*; but We pray that We may attain thoſe Qualifications, which, according to his eternal and immutable Purpoſe, are the neceſſary Conditions of his Favour. It is a moſt undoubted Truth, that He grants Favours of many Kinds to Men upon their earneſt Prayers, which He would not have granted without them; but where is the *Change* in ſuch a Caſe? In *Ourſelves* moſt certainly, if We attentively conſider the Matter, and not in our *Maker*. His Deſign was always the ſame, to receive and hear and aſſiſt ſuch as come to Him with real Sincerity of Heart, with humble Confeſſion of Mouth, and with ſuitable Holineſs of Life. Theſe are the Terms which alone can entitle Us to his Favour; and when We have fulfilled them; when a ſincere Deſire of Obedience has led Us to Devotion; and Devotion has excited Us to and confirmed Us in Righteouſneſs, then We may reaſonably expect Mercies from our Maker through the Merits of our Redeemer; which We had no Pretenſions to expect before. *God* is ſtill *the ſame*, but We Ourſelves are now *different* Perſons, and by Devotion, Contrition and Amendment are now become Objects of his Favour; whilſt They who continue

tinue regardleſs of Him, and diſobedient to Him, remain the juſt Objects of his Wrath and Diſpleaſure.

There may be ſome Confuſion in our Ideas, or Difficulty in our Expreſſions, when we think or write on this Subject; but if We apprehend the Caſe rightly, and ſtate it clearly, there is no real Myſtery in it. The *Laws* of God are unalterable; the *Conditions* on which He will receive Us to Favour, are publiſhed, and will not, cannot be reverſed. Theſe Conditions are well known to be, that We addreſs Ourſelves to Him for Aſſiſtance both in our ſpiritual and temporal Concerns, and that with faithful Diligence in both Inſtances We apply that Aſſiſtance. *Devotion* therefore and *Induſtry* and *Holineſs* are the neceſſary Terms of the Divine Favour; and when We pray to God, and perform our own Part, and reform our own Lives, then We are entitled to Acceptance; and may reaſonably expect a Bleſſing, which They have no Reaſon to expect, who do not comply with theſe Terms. In ſuch ſuppoſed Caſe, the Divine Purpoſe is not *altered* but *compleated* by our becoming ſuch Perſons, as the Promiſes, according to their original Intent, were calculated for, and propoſed

to,

to. There is *no Alteration* in the Divine Attributes, or in the Effects of them. The Wiſdom, Juſtice and Goodneſs of God did from all Eternity propoſe the Acceptance of returning Sinners, who ſhould apply for Mercy in the Method of true Prayer, and ſhould thereby form Themſelves to a Temper, which ſhould make them *meet to be Partakers* of the Divine Grace. And this general Purpoſe is fulfilled in particular Inſtances, when Men who heretofore were corrupt, thoughtleſs of Duty, and deſtitute of Grace, do yet in Time recollect themſelves, pour out their Hearts with Sincerity to their Maker, exert their own beſt Endeavours, recover in ſome Degree to a State of Holineſs, and thereby recover a proportionable Degree of Favour with their Maker.

All This is ſo far from implying any *Change* in the Deity, that it illuſtrates the ſteady and invariable Rule by which He acts. It ſhews that He is not influenced by Caprice or Weakneſs, but that He will always do that which is right, and will *render to every One according to his Works.* He would be truly liable to this Charge, if He acted otherwiſe; if He ever deviated from this unerring Rule, and made no Diſtinction between thoſe who

are

are ſo much diſtinguiſhed in their Behaviour towards Him. If the *Devout*, who daily apply to God in Prayer, were no otherwiſe regarded by Him, than thoſe who own no Providence, or expreſs no Dependence on Him, then He might be thought to act by ſome other Principle than the Harmony of the Divine Attributes; and *Mutability* might be the Conſequence, if infinite Wiſdom and Holineſs and Juſtice did not direct every Diſpenſation; and if a due Regard was not expreſſed to a due Imitation of thoſe adorable Perfections.

It is no way derogatory to the *Expediency of Revelation*, but it is a rational Anſwer to the Suggeſtions of ſuch *Speculatiſts*, as would draw Inferences to the Diſcredit of theſe devout Exerciſes from the Contemplation of the Divine Perfections, that ſome of the beſt and wiſeſt Philoſophers ſtated the Caſe in this Manner, and conſidered *Prayer* as proceeding from, and as farther confirming a *Spirit of Holineſs* in the Perſons praying; leading them to a Reſemblance of the Deity addreſſed to, and by forming them into the Divine Image, entitling them to the Divine Favour.*

* Antonin. Lib. V. §. 21. Xenophon Cyropæd. Lib. I. P. 97. Plato Alcibiad. II.

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The great Advantage of *Revelation* in this Reſpect now is, that what ſome very wiſe Men thus excellently ſpake heretofore, is now more univerſally the Subject of every common Chriſtian's Knowledge; — that the *Efficacy of Prayer* is taught with greater Clearneſs and on higher Authority; — that all Objections are precluded; the Practice plainly enjoined, and the Motives to it earneſtly enforced.

God Almighty certainly beſt knows what is right and fit and proper in the Conduct of his Creatures towards Himſelf; and therefore when he has directed them to *pray to Him*, They have Nothing to do but to believe without Diſpute, and to obey without Reſerve. It is of Uſe rather to ſilence Gainſayers, than to evince the Duty to Chriſtians, to obſerve how it may be argued out from the Principles of *mere Reaſon*, and how happily a few Philoſophers hit upon the Argument. It is a juſt Reproof to Thoſe who affect ſuperior Diſcernment, to remind them, how narrow are their Conceptions, how partial and ſuperficial their View of the Subject. For when the Intercourſe between *Creatures* and their *Creator* is the Point under Conſideration, how unequal muſt be the Determination which ariſes only from Reflections

flections on Him *to whom* the Devotions are addreſſed, without any View to the Effect on the Perſons *by whom* they are addreſſed? The Objectors conſider only the *Nature of God*, and on that awful Subject find Room to raiſe Difficulties; but They ſhould conſider alſo the *Nature of Man*, and then thoſe Difficulties would vaniſh, and They would ſee the Wiſdom of making Devotion the Title to preſent Mercies, and the Preparation for future ones. The Philoſophers conſidered Both; and They who beſt attended to and explained the *Divine Attributes*, were moſt ſucceſsful in their Account of *Prayer*; moſt happy in cutting off the ſuperſtitious and retaining the eſſential Parts of that Duty; in ſtating the Account of it ſo as it might appear moſt rational and uſeful; moſt to the Honour of God and to the Welfare of Mankind.

For if *habitual Devotion* has, even by a natural Effect, a happy Influence on our Hearts and Tempers and Actions, inſomuch that it is better for Ourſelves and for the World, that we ſhould be enjoined the conſtant *Uſe of Prayer*; if it forms Us to an *Imitation* of the Divine Nature, and makes us *more like* the God We worſhip, and *more fit* to receive his Favours, and enjoy his Preſence,

Preſence, then the *Reaſonableneſs* of thoſe Precepts which relate to this Duty, and the *Nature* of the Promiſes annexed to it, are, without entering into more abſtruſe Speculations, very clearly explained and very ſatisfactorily aſcertained.

With Reſpect to the *Promiſes* annexed to the faithful Diſcharge of this Duty, great is the Advantage of *Revelation*, and great our Privilege in being bleſſed with the Knowlege of it. When the Wiſe Men amongſt the Heathens ſaw thoſe who were *indevout* and regardleſs of the Deity, thriving in their Poſſeſſions, and proſperous in all their Undertakings; when They ſaw the *humble Supplicant*, and religious Worſhipper of the Gods, unrelieved in his Diſtreſs, and continuing under Pain, or Want, or cruel Oppreſſion, They were confounded at the Appearance: Their former Arguments ſunk to nothing even in their own Sight, and the Difficulty was beyond any Solution that They could offer. Whereas by the Inſtruction which We are vouchſafed in the Goſpel, We are taught that the *Divine Favour* in any Situation is the greateſt of Bleſſings; that the Continuance of Afflictions, if borne with Reſignation, is a Step to a higher Degree of future Glory; and that *all Things* finally

finally *work together for Good to them that love God.* Under this Perſuaſion, the Want of immediate Relief diſcourages not the Repetition of our Devotions; nor is the Failure of our Succeſs in the particular Inſtance which We pray for, any Sort of Proof of the *Inefficacy of our Prayers.* It may be better for Us, that We ſhould fail in that particular Requeſt; and the God to whom We pray, and who hears the Prayers of the Righteous, knows beſt what is fit for Us, and will infallibly order that which is, upon the whole, beſt for Us. This Doctrine leaves Room for *repeated Prayers* to Providence, for a firm *Truſt* in God, and an entire *Reſignation* to Him. It repreſents true Devotion as the Means of attaining the Divine Favour, raiſes a good Hope of preſent Relief, if That ſhall prove indeed a Bleſſing to Us; and ſecures to Us a perfect Confidence in almighty Goodneſs, that the final Iſſue of all Things ſhall be the more comfortable for the patient Enduring of the Evils of this Life.

Upon the Whole then, We are abſolutely ſure of *ſucceeding in our Prayers* and of being entitled to the Bleſſing of God by Means of our Devotions, if they are in all Reſpects ſuch as they ſhould be, and are duly applied

applied to the Regulation of our Lives: though we are not equally ſure of the *particular Method* in which this Bleſſing will be beſtowed upon us. Our Prayers for *ſpiritual Mercies*, ſuch as the Forgiveneſs of our Sins, and the Aſſiſtance of Divine Grace, if they proceed from ſincere Hearts, and end in Holy Lives, will not fail to be anſwered *in Kind*, and to bring down the particular Mercies implored. Our Supplications for *temporal Bleſſings*, ſuch as the Continuance of Life, or the Reſtoration of Health, or the Removal of Diſtreſſes, and the like, will likewiſe undoubtedly prevail, either according to our own Wiſhes, or the more wiſe Direction of Providence. Whether either of theſe would prove indeed a *Bleſſing* to us, God knows, but we do not; and therefore all Petitions of this Kind are always to be offered up with an entire *Reſignation* to the Divine Wiſdom; and when they are ſo offered, will certainly recommend us to the Divine Goodneſs. If the *Sickneſs* inflicted on us was intended as an Act of Diſcipline, or as an Inſtance of Trial, to correct former Miſconduct, or to prove our preſent Submiſſion, or to increaſe our future Zeal in Religious Matters; when it has anſwered this End, and our warm Devotion has teſtified a right

Diſpoſition, then there is no Doubt, but that if This was the *only End* of this Diſpenſation, our Prayers will be heard even according to our own Requeſt, and we ſhall be reſtored to our former Health, and to farther Time and Methods of Probation. A Man cannot believe the Scriptures, who does not believe, that in this as well as other Inſtances, God grants Mercies to thoſe who *pray to Him for them*, which He with-holds from others who neglect this Duty. And it is right and fit in itſelf, and no Reflection on *his Immutability*, that he does ſo; as has before been illuſtrated.

But if the *Sickneſs*, or other Caſualty, was intended for farther Purpoſes, as the Means of releaſing us from this World, and all the Troubles of it, yet even then it is not to be underſtood that our *Prayers are unſucceſsful*, becauſe the Affliction is not immediately removed. We pray for God's Mercy, and this we are ſure of, if we pray aright; We pray for our Recovery, if He ſees fit, but if not, we pray that *his Will may be done* in this as well as in other Particulars; and thus we are ſure that our Prayers will be accompliſhed. By this *Reſignation* to the Divine Will, we ſecure a more valuable Bleſſing than the Continuance of this Life, which we ourſelves deſired: We are better prepared for the En-

trance into another *Life*, and entitled to better Hopes in it: And a Soul that *departs in Peace*, in Ejaculations to its Maker; in a holy Diſpoſition to qualify it for the Enjoyments of the next State, and with an humble Claim to the Promiſes of it through *Faith in Chriſt Jeſus*, has not ſurely loſt its Labour in all the Petitions poured forth in the Interval even of a mortal Indiſpoſition.

This View of the Caſe is neceſſary to remind the *Thoughtleſs* of the Importance of Devotion in all theſe Seaſons of Danger, whatever the Event may prove. When they ſee no outward Diſtinction made between the Pious and the Wicked, They are apt to think that there really is none between them. When They ſee thoſe who *uſe no Prayers*, recover without any, and Others who are the moſt *punctual in this Duty*, carried off by the Violence of their Diſtemper, They are apt to conſider ſuch Applications as *fruitleſs*, and to ſuppoſe that in this Reſpect *there is one Event to the Righteous and to the Wicked; to Him that ſerveth God, and to Him that ſerveth him not.* Whereas the chief Importance of this World depends on its *Relation* to another. Our Continuance here is either a *Judgment*, or a *Bleſſing*, according to the *Uſe* which is made of it. A Prolongation of Life without Grace to improve it, is indeed

a *Calamity*, as it will add to a Man's Sins, and increaſe his Puniſhment: whilſt an earlier Tranſlation to a ſecure and happy State can be eſteemed no Penalty. So great is the Uncertainty of Men's Judgments, as to what are to be called *Mercies* or *Misfortunes*; and much greater ſtill, as to the *Motives* which influence the Divine Diſpenſation in either Caſe. The Sickneſs and Recovery of the Wicked may be *vindictive to them*, and yet be beneficial to the Reſt of Mankind, by illuſtrating the Uncertainty of our beſt Enjoyments; by ſhewing that there is ſtill Room for *Hope* even in the greateſt Danger; and by enforcing the Neceſſity of an entire Dependence upon Providence in all Caſes. Whereas either the One or the Other; the Indiſpoſition, or the Deliverance from it, may be a *Mercy to the Righteous*, as the Occaſion of purifying their Souls, warming their devout Affections, and qualifying them the better to ſtruggle with the Temptations of this World, or to enjoy the Felicities of the next. They have great Reaſon therefore, when They are favoured with Recovery from an Illneſs, to aſcribe it to the *Bleſſing of God* granted to their Prayers; to be thankful for it as ſuch, and by conſtant and continual Devotion to endeavour to render it a *real Bleſſing* to themſelves.

It is an Inſtance and Evidence of the great Wiſdom and Mercy of God, that in our preſent State We are left ignorant of almoſt every Thing but what affects our own *Practice*. We know not before-hand what the Event will be, when We in Danger addreſs ourſelves with ardent Prayers to God for Relief; but our Danger excites our Devotion, and our *Devotion* not only *expreſſes* but *improves* the religious Frame of our Mind. We know that *Prayer* is our Duty; that Acceptance is promiſed to it, if duly performed; that indeed no Certainty of Recovery could poſſibly be promiſed to it, becauſe on this Suppoſition all pious devout Perſons would have been *immortal*; but that our Preſervation is the Care of Providence: that if our Continuance on Earth will be a Bleſſing to us, and not inconſiſtent with the other Deſigns of Heaven, it will be granted to our Requeſts; if otherwiſe, yet our Removal will be to our Advantage, if our Devotions be indeed the genuine Expreſſions of our Souls. This is that exact Degree of Knowledge, which ſuits our Nature and Condition; which makes *Prayer* a *rational Duty*; which explains and juſtifies the Uſe, and quickens and enlivens the Exerciſe of it.

Can We avoid reflecting on the *Comfort* as well as on the *Obligation* of this Duty?

Prayer is in all Caſes and in all the Parts of it, a *Relief* and *Support* to the dejected Mind, but more eſpecially in the Seaſons of Affliction and Indiſpoſition. When the Conſcience is burdened with a Senſe of Guilt, and with Apprehenſions of Vengeance, the Opening our Grief to our beſt Friend, who can, and who alone can aſſiſt Us in this Difficulty; who has *Power to forgive Sins*, who can inſpire Us with good Reſolutions, and can ſtrengthen Us to fulfil them: This gracious Permiſſion of Application to our ſupreme Lord and Benefactor, is the greateſt *Privilege* of our frail Condition, and that without which We ſhould be *of all Creatures the moſt miſerable.*

But when theſe *Wounds of our Souls* are felt at the ſame Time that We are ſuffering under the *Diſeaſes of our Bodies*; when the Spirits are ſinking, and this mortal Part appears to be near its Diſſolution, then the Importance of this Privilege ſhines more conſpicuouſly, and is the only Satisfaction that a Man in that Situation is capable of. It will not indeed be of equal Comfort to *all*, but it is the greateſt which can give real Comfort to *any*. Though we have no Authority in general to promiſe Acceptance to the Repentance of a *Death Bed*, after a Life entirely diſſolute and prophane, yet We can

as little doubt but that there will be ſome Diſtinction made between thoſe who die hardned and impenitent, and thoſe who even ſo late *ſee the Things which belong to their Peace*, and fly with ſincere Contrition and Devotion to the Mercy of God as their only Refuge. God ſees the Sincerity of Men's Hearts in theſe Caſes, which we cannot pretend to diſtinguiſh; and though there is much Room for *Self-Deceit* in the Penitents themſelves, yet if their Hearts are true, the *Searcher of them* will perceive it; and there is ſtill ſome Hope left in the unbounded, *uncovenanted* Mercy of their Maker; who may yet grant them farther Time to repent and amend in; or may, beyond what He has promiſed, make favourable Allowances to ſo late a Return to Him, which might have proved ſincere, if farther Time had been allowed for the Probation. But though to do Juſtice to the Terms of the Goſpel-Covenant, We muſt put all this upon *Poſſibilities*, yet it deſerves Obſervation, that this *remaining Hope*, which is the Preſervative from Deſpair, is owing to this Privilege, of the worſt Sinners, and the lateſt Penitents being permitted in the laſt Scenes of Life to *offer their Prayers to God.*

But to Perſons of better Character this Privilege is ſtill the greater. To thoſe who

have only the common Errors and Infirmities of our frail Humanity to anſwer for, and to thoſe who have been more exemplary in their Lives, and uſeful in their Stations, this Method of Devotion, and Liberty of recommending their Sins to Forgiveneſs, and their good Deeds to Acceptance, will yield the higheſt Satisfaction at a Time when They are incapable of any other. *Humility*, and a deep Senſe of our own Unworthineſs, is the diſtinguiſhing Part of the beſt Chriſtian's Character; and therefore He will find Cauſe enough to lament his Deviations from the right Path, and his Want of better Perfection; to fly to the Atonement of a *Redeemer*, and the Interceſſion of a *Mediator*; and to found all his Hopes, after his beſt Endeavours, only on the *Mercy of God through Chriſt*. But in ſuch Devotion, and in the Conſciouſneſs of ſuch good Endeavours, He will feel a Joy beyond Deſcription; whilſt every other Scene or Thought around Him yields only Pain and Sorrow and Affliction. Secure in the Favour of that God, whoſe Mercies extend beyond this Life, He can look with Reſignation on the preſent Pains and approaching Concluſion of it; and can make That his moſt *reviving Conſolation*, which, without this Support, would have been his *greateſt Terror*. For how dreadfully miſerable

miſerable is the Lot of One, who under the Decays of Age, the Weakneſs of Indiſpoſition, the Agonies of ſinking Nature, believes in no God to whom He may apply for Refuge; or who has been taught that it is to no Purpoſe to apply to Him? Where is the *Prudence* or the *Benevolence* of ſuch Doctrine? Should not ſo ſad a Condition, which will ſo ſoon be our own, be more comfortably provided for? Certainly there is as little Wiſdom and Charity, as there is Truth, in depriving Us of the *Conſolation of Devotion* in an inevitable Diſtreſs, which will admit of no other.

What has hitherto been ſaid of the *Reaſonableneſs* and *Efficacy* of *Prayer*, when offered up for *Ourſelves*, is in its Nature and Proportion applicable to that which We offer up likewiſe for *Others*. In the Duty of *Interceſſion* indeed We are ſtill more enlightned by and obliged to *Revelation*, than in any other Part of petitionary Worſhip. Little could be ſaid, or at leaſt, Little was ſaid, on this Article, by thoſe who had only their natural Reaſon to direct them. But it is the clear and expreſs Direction of Holy Scripture, that We ſhould pray for Each Other; that *Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men.* 1 Tim. ii. 1. and in particular, that

if

if Any be Sick, They ſhould call for the Elders of the Church, that They might pray over them. Jam. v. 14. And though This was a Duty not inſiſted on by *Heathens*, yet how entirely *conſiſtent with Reaſon*, how excellent in itſelf, how beneficial in its Effects, does it now appear, ſince it has been enjoined by *Revelation?* If *Prayer* itſelf was inſtituted as ſuited to our Nature and Condition, and calculated to have a good Influence on our Conduct, *this Kind of Prayer* is entitled to every Part of the Recommendation.

As We are *ſocial Creatures*, the Propriety of ſocial Devotion appears immediately in the ſtrongeſt Light; and as we are framed with a Principle of *Benevolence* within Us, yet with an Incapacity of doing all the Good We may charitably wiſh to be done, this Method moſt happily occurs of ſupplying our own and others Defects, by recommending them and all their Wants to the Bounty and Mercy of our common and all-ſufficient Benefactor. More particularly, this Practice is not only founded on this good Temper, but is calculated to improve and confirm it. *Interceſſion* inſtructs Us in, and reminds us of the *Love of our Neighbour*, and extorts it from us in the frequent Exerciſe of this Sort of our Devotion. Whilſt We are praying to God for Others, We are thereby exciting

exciting in Ourſelves an Humane and Chriſtian Diſpoſition towards them; and if We are ſincere in our *Prayers*, We cannot riſe from them without a proper Degree of Affection to the Perſons of the Sufferers, a true Fellow-Feeling of their Sufferings, and ſome real Endeavours, to the beſt of our Power, to relieve and aſſiſt them. Our Perſonal Attendance for ſuch Offices of Devotion brings Us to the Knowledge of their Wants both temporal and ſpiritual; and the faithful Exerciſe of that Devotion diſpoſes us to wiſh and ſeek and promote the Relief of them in the beſt Methods that we can deviſe. And is it not happy for Us, and for the World, that ſuch a Duty as that of *Interceſſion* is appointed, to promote ſo deſirable an End? to keep up a Senſe and Practice of mutual Love and Eſteem and Benevolence amongſt Men; to prevent great Differences, to compoſe ſmaller ones; to aſſiſt Each Other in Diſtreſſes which admit of Help; to furniſh Support in thoſe which We cannot remove; in Fine, to leſſen the numerous Evils of this Life, and mutually to promote our Preparation for a better.

If theſe good Effects on the Hearts of the *Perſons interceding* were the only ones which could be aſſigned, they would be ſufficient to

to explain, to juſtify, to recommend this holy and beneficial Duty; but We are farther to conſider the Fruits of it, with Reſpect to thoſe *for whom* theſe Supplications are addreſſed to the Throne of Heaven. If They ſincerely join in them, They will effectually reap the Benefit of them; *their Friends alſo helping together by Prayer for them; that for the Gift beſtowed upon them by the Means of many Perſons, Thanks may be given by many on their Behalf.* 2 Cor. i. 11. If We believe that there is a real Diſtinction between *publick* and *private* Worſhip; that united Devotions are declared to be moſt acceptable to and moſt prevalent with God; that our Saviour has promiſed his gracious Preſence with and Bleſſing to ſuch Supplications as are offered up, where but *Two or Three are gathered together in his Name*, We cannot but eſteem this a great Advantage to every pious Soul, and much preferable to his own ſolitary private Worſhip.

But what ſhall We ſay to the Caſe, where our Prayers are officiouſly *obtruded* upon thoſe who perhaps neither value nor deſire them? A melancholy Caſe it certainly is, and ſuch as muſt greatly damp the Satisfaction and Comfort which this Act of Charity and Kindneſs might otherwiſe be ſuppoſed to bring with

with it! Yet ſtill We may ſay, that there is both a *Propriety* and an *Uſe* in the Practice. It is a Teſtimony of the Love that we ought to bear to all our Fellow-Creatures; of our ſincere Regard for their Welfare in the moſt momentous Article of their Being, and of the juſt Value which We have for the Importance of our own Salvation. It is *fit in itſelf*, that We ſhould recommend thoſe who have as yet no Senſe of their own Duty, to the Power and Mercy of Him who alone can turn their Hearts, and bring them to a better Frame of Mind. Whilſt Providence continues their Life as a farther Time of Probation, and Opportunity of Amendment, it is our Part to contribute our Endeavours to improve it; and to implore earneſtly that Mercy for them, which, if They rightly underſtood their own Condition, They would be as zealous to implore for themſelves. Nor ſhall this *Labour of Love*, on the worſt Suppoſition, be entirely fruitleſs. It will at leaſt redound to our own Advantage. If the Family or Perſon be *worthy*, be capable and willing to be aſſiſted and reformed, our *Peace* and devout Benedictions *ſhall come upon it*; but *if not, it ſhall return to Us again*, in Bleſſings upon our own Heads; as being the genuine Workings of that pious and benevolent

volent Temper, which God always approves and rewards.

But farther, theſe *Interceſſions* may by a natural Effect, and by the Bleſſing of Providence, become ſucceſsful even for thoſe, who do not hitherto enough eſteem them; and may with a rational Degree of Hope be offered up for ſuch as appear as yet inſenſible of their ſpiritual Wants and Dangers. Such Prayers, if rightly expreſſed, and duly poured forth, may be the very *Means of their Converſion*, as being inſtrumental to their Inſtruction or Admonition.

Amongſt the many unhappy Souls unprepared for Eternity, the Inſenſibility of Some is owing to mere *Ignorance*; of Others, to *Worldlymindedneſs*; of a Third Sort, to *habitual Inattention*, without any profeſſed Principle of Profaneneſs, or avowed Reſolution of Diſobedience. Now Theſe may be worked upon by proper Devotions ſuited to their Caſe, ſuch as may *teach* them their Duty, or *remind* them of it; or by inculcating the Doctrine of God's infinite Mercy to them, may *awaken* them to a juſt Senſe of their Obligation to a due Return, and of the juſt Method of expreſſing it. Though They entred not on their Devotions with the Spirit that became them, They may be better

diſpoſed

diſpoſed to continue and repeat them; and may be led by them to a fervent Notion of their Duty, and in the End to a happy Proficiency in it. They who have been diligent in this Office of *viſiting the Sick*, may probably have ſeen many Inſtances of this Kind, and may have known thoſe who have to all Appearance been *reformed* by this Method, and have concluded their penitential Addreſſes to the Throne of Grace, with greater Fervency than They began them.

Now if rational and fervent Prayer has this Tendency to *open Men's Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God*, and does often produce this deſirable Effect, then We ſee ſtill more the Wiſdom of this Appointment and the Expediency of it in all ſuppoſed Caſes. And They either have entirely miſtaken the Intent of this Inſtitution, or very ſuperficially have conſidered it, who have argued, however plauſibly, that Men's own private Prayers would be ſufficient, if They were in Earneſt Themſelves; and that if They were not, the Prayers of Others could be of no Service to them. But more *publick Interceſſions* may excite the Devotion of the Thoughtleſs, and improve that of the Pious, and may be the Means of bringing the Wicked

Wicked to a ſerious Senſe of Things, as well as of exalting the Virtues of Good Men. In all Events they promote our Love of Each Other, and even the Glory of our common Creator, as far as dependent Creatures can do it, by confeſſing our Dependence on Him, by acknowledging our Infirmities natural and moral, and our only Hope of Relief in Application to the Divine Perfections and Attributes.

It ſhould therefore be the great Deſign of all *devotional Compoſitions*, to inculcate plainly and expreſs ſtrongly thoſe Duties which are the Terms of the Chriſtian Covenant; to promote that pious, benevolent, and humble Frame of Mind, which is the neceſſary Qualification for the future State of Happineſs. The Love of God and Man, and the due Regulation of our own Paſſions and Deſires, may be taught in the very *Form of our Addreſſes* to our Maker; and may more warmly affect the Heart in this, than in any other Form or Method of Teaching. It is a Failure in the Execution, and not in the Deſign, if theſe Prayers here offered for publick Uſe, are not properly ſuited for Inſtruction and Admonition. It has been my Endeavour to accommodate them to the Uſe of *Sinners*, as indiſpenſably obliged to the Condition of *Reformation*,

formation, yet as founding all their Hopes, after their beſt Proficiency, only on the Merits of their Saviour's Sufferings. This Notion of the *Terms of Salvation*, with a ſincere Regard to the Obſervance of them, it has been my faithful Care to inculcate; that They, for whoſe Aſſiſtance the following Collection is intended, might, as Biſhop *Taylor* adviſes, *read their Duty in their Petitions.*

The great Occaſion that there is, and long has been, for ſome farther Supply of Devotions of this Kind, is ſufficiently known to All who have been exerciſed in this uſeful Office of *viſiting the Sick*. So many Caſes occurred for which there was no Proviſion made at all, and ſo many for which the Proviſion, (to ſay the leaſt) was imperfect, that I have had frequent Occaſion to compoſe a new Form ſuited to a preſent Exigency, and to adapt it to the Wants of a Fellow-Creature in ſome particular Diſtreſs. The greater Part of theſe Prayers owed their Original to eſpecial Inſtances that fell under my own immediate Care; but when theſe were collected and methodized, Others were compoſed at the Requeſt of ſome Friends, on Occaſions which had happened within their Experience; and a few were afterwards added to com-

pleat the Deſign, and to render it, if it may be, more extenſively uſeful.

They who ſhall think fit to compare this Collection with any former of this Kind, will find many Caſes worthy their Compaſſion and beſt Aſſiſtance, taken into Conſideration, and ſupplied with ſome Help; which were entirely omitted in all former Manuals provided for this Purpoſe; and if They do not find others more fully and particularly provided for, I have loſt my Aim, and been miſtaken in my Judgment of the Expediency of a farther Review of them. What *Errors* or *Defects* ſeemed to me to occur in former Compoſitions, in Reſpect of Sentiment, or Expreſſion, or Connection, I have endeavoured to correct, or to ſupply:— with what Succeſs, Thoſe who are beſt verſed in Offices of this Kind, will beſt be able to determine.

The main Point doubtleſs, which We ought to have in View, is that of the *Edification* of our Neighbours, by ſuiting the Devotions both to their Neceſſities and Capacities; by not only directing their Thoughts to *ſuch Things* as are fit and needful for them to aſk of their Maker, but by pointing out likewiſe the proper *Manner* in which ſuch frail and ſinful Creatures may properly be allowed to approach the great and good Author

thor of all Beings. Such a *Dignity of Language* ſhould be maintained, as may preſerve the *Reverence* due to the ſupreme Diſpoſer of all Bleſſings; and ſuch a *Plainneſs* be obſerved, as that the *meaneſt Underſtanding* may be able to go along with the Prayers, and may not lie under the Imputation of *praying in an unknown Tongue*. Somewhat of this Kind has appeared to me to need Correction even in the Collection moſt in Uſe, and generally reputed the beſt by my Brethren of the Clergy. The Stile is ſometimes too lofty, and ſometimes too low, and not ſeldom intricate and obſcure. *Figurative Expreſſions*, and Alluſions to Parts of the Old Teſtament little known and leſs underſtood by the common People, have darkned many Paſſages in it; and *Emblems* taken from particular Profeſſions, or particular Infirmities, have been carried on ſo far, that they look more like an Exertion of Wit, than an Effort of Devotion; and have not been ſuitable to that ſolemn ſerious Strain in which humble Penitents ſhould apply to God for the Pardon of all their Sins and Supply of all their Wants. The Language of our Prayers ſhould neither be unintelligible, nor yet over familiar, but ſuch as may both excite our Devotion and may expreſs it.

Thoſe few Collects provided in our Liturgy for this Service, are ſo excellent a Pattern, that They are happieſt, who can beſt imitate them; and it is only to be lamented, that there was not ſuch a farther Proviſion in that Office, as might have made the Attempts of private Perſons unneceſſary. Where particular Caſes are there provided for, thoſe Prayers claim and deſerve the *Preference* both on Account of their *Authority* and their *Excellency:* And if ſome new Compoſitions are here found proper for the ſame Caſes, they were by no Means intended to exclude the others. Where Attendance is frequently paid, or long continued, in *viſiting the Sick*, an Uſe may be found in a Variety of Forms on the ſame Occaſion; and poſſibly, if the Affair be carefully examined, it may not be found to be entirely an unprofitable Tautology, if ſome of theſe are added to the Forms appointed by the Church in thoſe Exigencies. Different Forms will in this, as in all other Caſes, more or leſs ſuit the Mind of different Perſons; and when Experience has taught Us, which ſeem moſt to affect the Sufferers whom We attend, and whom We deſire to aſſiſt and improve, We ſhall need no other or better Direction in the Uſe of them.

The Uſe of all Devotions of this Kind is and ought to be *diſcretionary*, and Much muſt,

muſt, after all, be left to the Judgment of the prudent Paſtor in the Application of them. With whatever Caution they may be compoſed, *ſome Clauſes* in particular Caſes muſt be omitted, or altered, and ſome may very properly be added. Care has been taken, that the Neceſſity for ſuch *Alterations* may occur as ſeldom as poſſible; but it cannot altogether be prevented; and as to *Additions*, it will be a Pleaſure to me to ſee them plentifully ſupplied, and to find all the Defects in ſuch a Performance as this, properly remedied. I ſhould have rejoiced to have been prevented in the Execution of an arduous Taſk, by an earlier and better Collection of Devotions for *the Viſitation of the Sick*; for in my Judgment no One can be more uſefully employed than in the due Diſcharge of that Office, or in making a proper Preparation and Proviſion for it.

I was not aware that ſuch an Undertaking would ſtand in Need of a *Juſtification*; or that any Doubt could be raiſed concerning the *Lawfulneſs* of uſing any additional Prayers, by a Miniſter of our Church, beſides thoſe appointed in the Office for *the Viſitation of the Sick*. Yet, a Queſtion, it ſeems, has been made upon it; and, which is more, a Determination has enſued unfavourable to the Deſign of all Performances of this Na-

ture. It has been ſaid, that by the *Act for the Uniformity of publick Prayers* We are reſtrained from the Uſe of private Prayers.*

But it may be aſked, What Part of that Act expreſſes or implies any ſuch *Reſtraint* with Reſpect to our Devotions in our Attendance on ſick Perſons? The Caſe ſo much needs Aſſiſtance, and the Aſſiſtance given in theſe Caſes is ſo important, that ſurely Nothing leſs than a plain *Prohibition* ſhould make Us ſuppoſe, that our Governors Eccleſiaſtical and Civil could intend to exclude any farther Help of this Sort. But there is no ſuch *Prohibition* to be found in the Act referred to: on the contrary, it ſeems plain both from the Scope and the very Words of it, that a more ample Proviſion of this Kind was thought both allowable and deſireable; and that the preſent Office was deſigned only as a general Rule in common Caſes, but not as an invariable one adapted to all: which indeed it evidently is not. It may properly be conſidered as a *Pattern* to thoſe who ſhould attempt to make a larger Proviſion; as a *Direction* to thoſe who had no other; and as an uſeful and edifying *Part* of our Devotions, on ſuch Occaſions, to All.

We ſay, and We ſay rightly, that in Laws We ought to conſider the *Intent* of the Lawgivers;

* Boſwell's Method of Study, Vol. II. P. 124.

givers; and this Rule of Deciſion will not be declined, as far as it can be known, in the Determination of the preſent Queſtion. In Reaſon it cannot be preſumed, that becauſe the Compilers of the Liturgy made ſome Proviſion for a *few Caſes*, therefore They intended that no other Caſes ſhould be provided for at all; or that, becauſe at a Time when Few of the Clergy had much Learning, or an Education to qualify them to inſtruct Others, ſome general Forms were put into their Mouths, which perhaps Many of them could do little more than read, therefore All ſhould hereafter loſe the Benefit of better Aſſiſtance, when it might be had; and when Inſtructions and Devotions might be more profitably ſuited to their particular Wants and Diſtreſſes. This cannot reaſonably be ſuppoſed, that Miniſters ſhould be thus abſolutely confined to the Uſe of that Office, unleſs it had been expreſsly ſaid, that *this Form*, and no other, ſhall be uſed.

But on the contrary it appears both from the *Letter* and the *Intent* of the Act, that from the Beginning the Clergy were left at Liberty to make Uſe of other Forms of Devotion beſides thoſe preſcribed in the Liturgy, if They were happily furniſhed with them. The very Title is, An *Act for the Uniformity of Publick Prayers*; and therefore does not

ſeem to include the Caſe of our *private* Attendance upon Sick Perſons, unleſs there be ſome particular Clauſe in it, which ſhews that all Deviation from that Office is prohibited. Whereas there is a particular Clauſe which plainly ſhews the contrary; namely, that the *Uniformity* intended was that only which relates to the *publick* congregational Worſhip, and not to that which in the Nature of it is confined to *private Houſes*, where more Liberty might well be ſuppoſed to be allowed.

It is enacted — "that all and ſingular "Miniſters, in any Cathedral or Collegiate "or Pariſh Church or Chapel, or other "Place of publick Worſhip—ſhall be bound "to ſay or uſe the Morning Prayer, Even-"ing Prayer, Celebration and Adminiſtra-"tion of both the Sacraments, and all other "Publick and Common Prayer in ſuch "Order and Form as is mentioned in the "ſaid Book annexed and joined to this pre-"ſent Act." — This Clauſe ſpeaks expreſsly of that only which is to be done in *Churches*, *Chapels*, and Places of publick Worſhip, and cannot poſſibly reach the Caſe of Attendance on thoſe in *their own Houſes*, who are not able to attend the publick Service. Nor is the Office for *the Viſitation of the Sick* mentioned particularly in any other Part of the Act;

Act; or any Direction given, or intimated, that it ſhould invariably be obſerved without any Addition or Alteration. We are enjoined indeed to give our Aſſent and Conſent to every Part of the Liturgy, and of Courſe to this Office; and I do it very ſincerely, thinking that there is Nothing unlawful in any Part of it, and Much that is excellent in ſome Parts of it; though it is upon the whole far from being ſo compleat and perfect, as might be wiſhed.

And as there is Nothing in the *Act of Uniformity*, relating particularly to this Office, or which can fairly be applied to it, to ſhew the Neceſſity of adhering to it in all Caſes, ſo the *Office itſelf* throughout is calculated to prove, that it ſhould be ſo altered and applied as may be moſt to *Edification*. Some of the Rubricks expreſs this, and Others imply it. It was drawn up with great Wiſdom and Prudence and Moderation, at a Time when both Clergy and People were newly weaned from the Errors of Popery, and Both of them often wanted Inſtruction in the fundamental Doctrines and Duties of Chriſtianity. There is ſome Regard viſibly ſhewn to the *Opinions* of thoſe who had proceeded more or leſs on the Principles of the Reformation, and to the *Knowledge* of thoſe who were more or leſs able to

ſtrengthen their Brethren. There are Rules preſcribed, which ſhew the Uſe of this Office to have been in ſome Meaſure at leaſt *diſcretionary.*—*Then ſhall the Miniſter exhort the ſick Perſon after this Form, or other like.*—*The Curate may end his Exhortation in this Place, or elſe proceed.*—*The Prieſt ſhall abſolve Him, if He humbly and heartily deſire it, after this Sort.* — There are ſeveral other Prayers added with Titles only, without any particular Direction about them. Common Senſe was thought ſufficient to point out the Uſe of them; and the ſame might well be thought ſufficient to direct to the Uſe of others, not inconſiſtent with, not ſupplied by the former Part of this Office, whenever they ſhould be provided by any other Hand. And if different Forms are made Uſe of on this Occaſion by different Perſons, according as the Opportunity of Supply offered, or as Judgment directed, there is not the ſame Danger or Inconvenience in the Want of Uniformity in this Inſtance, as in thoſe of *publick Worſhip*: Which was the plain Reaſon why the forementioned Act takes no Notice of *this particular Office*; whilſt it eſtabliſhes *Uniformity* in all thoſe Services which are to be performed in *Churches, Chapels*, or other open Places of common united Worſhip.

But

But We need not argue only from *Omiſſions*, or by *Inferences* and Obſervations upon the *Office*, or the *Act*. We may appeal to the plain, poſitive, determinate Senſe of the Governors of the Church in an expreſs Declaration upon the very Subject and Occaſion. The Conſtitutions and Canons Eccleſiaſtical were in Force when the Act of Uniformity, referred to, was paſſed; and are not repealed by it.

Now the LXVII Canon is deciſive on this Point. It ſays, "When any Perſon is dangerouſly ſick in any Pariſh, the Miniſter or Curate (having Knowledge thereof) ſhall reſort unto Him or Her—to inſtruct and comfort them in their Diſtreſs, according to the Order of the Communion Book, if He be no Preacher: or if He be a Preacher, then according as He ſhall think moſt needful and convenient." If then One, who is a licenſed Preacher, ſhall think it moſt needful and convenient to inſtil Inſtruction and Conſolation in a *new devotional Form*, has He not full Authority hereby given Him to do ſo? Is not the Order of the Communion-Book, as it is called, plainly declared to be for the Aſſiſtance of thoſe who were not ſuppoſed qualified to make a fuller or better Proviſion or Choice for themſelves? whilſt

They, who were allowed to inſtruct and admoniſh Others in Publick by Compoſitions of their own, are expreſsly allowed the ſame Liberty in their Attendance on the Sick, to uſe their own Forms, or any other, as They ſhall ſee fit.

If it be ſaid that the Uſe of *other Prayers* is not mentioned in this Canon, it may be anſwered, that the Thing muſt be intended, though the Word be not uſed. The Order of the Communion-Book for inſtructing and comforting the Sick, conſiſts of *Devotions* as well as of *Exhortations*; and therefore when Liberty is given to vary from it, as the Preacher ſhall think moſt needful and convenient, this Liberty extends equally to each Part, and He is no more confined to thoſe *very Prayers* therein inſerted, than to the *Forms of Exhortation* therein uſed. It may often happen in the *Viſitation of the Sick*, that through the *Shortneſs of the Time* that can be allowed with the indiſpoſed Perſon, or the *Number of Attendants*, or ſome other Circumſtances, the Method of inſtructing and comforting may beſt be performed in the *devotional Way*, if the Devotions are properly compoſed and choſen: and if the licenſed Preacher ſhall think this Method moſt needful and convenient, He is hereby in expreſs Terms authorized

rized to proceed in it. The Experience of thoſe who are much exerciſed in this Office, will confirm the former Part of this Obſervation, and the latter is founded on the plain Words of the Canon.

It is a ſtrong Confirmation of all that has been offered, that the Point under Conſideration has appeared in this Light to Some of the beſt and wiſeſt Men that have adorned our Church; nay, to Some of thoſe very Men, who compiled or at leaſt reviewed the Liturgy, and of thoſe who were concerned in framing the Canon in Queſtion. Theſe, and Many of their Succeſſors, have from Time to Time lent a helping Hand to this good Work, and have thought that They have been doing Service to the Church, and not violating its Rules and Orders, whilſt They have, in their reſpective Generations, been endeavouring to make a better Proviſion for themſelves and their Brethren in this uſeful yet difficult Part of our Office. And though the Authority of *Example* is of no Force againſt the Authority of a *Rule*, yet it is of much Weight in explaining a *doubtful Rule*; more eſpecially when it manifeſts the Senſe of thoſe who made it; and moſt of all, when the *Reaſon of the Thing* concurs with the Letter of the Law, and with the Example

ample of the Law-givers themſelves, to eſtabliſh the received Interpretation of it. I confeſs, I cannot poſſibly conceive that I have been *erring*, whilſt I have been following the Patterns here referred to; and labouring to contribute, to the beſt of my Power, to the better Diſcharge of ſo ſalutary an Office, as that of *viſiting* thoſe who are under *Sickneſs*, or any other Diſtreſs. The Execution of this Undertaking may very poſſibly need an Apology, but the Undertaking itſelf cannot, I think, need any farther Vindication.

I have only to add, that if the Performance itſelf ſhould meet with Approbation; if it ſhould be thought to have a proper Tendency to bring Men to a right Temper and Conduct; if it may be made inſtrumental to promote Repentance and to expreſs it; then it may be applied to other and farther Uſe than the Aſſiſtance of my Brethren of the Clergy in their Attendance on thoſe under their Care. The greater Part of theſe Prayers may be uſed *in private* by the ſick Perſons themſelves for themſelves; and in ſome Caſes by thoſe who are *not indiſpoſed*, only by altering the *third* Perſon to the *firſt*, and by ſuch other ſmall Variations as common Prudence will direct.

God grant that our Prayers may have this good Effect, to reconcile Us to our Maker and

and to Each Other; to warm our Hearts with heavenly Affections, and to leſſen our zealous Attachments to this World; to ſweeten our Temper amidſt all our Controverſies Religious and Civil; to make us more ardently deſire the Glory of God, and the Peace and Welfare, temporal and ſpiritual, both of Ourſelves, and of all our Chriſtian Brethren!

28 OC 62

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ORDER

FOR THE

Viſitation of the SICK.

¶ *When any Perſon is ſick, Notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick Perſon's Houſe, ſhall ſay,*

PEACE be to this Houſe, and to all that dwell in it.

¶ *When he cometh into the ſick Man's Preſence, he ſhall ſay, kneeling down,*

REmember not, Lord, our Iniquities, nor the Iniquities of our Forefathers. Spare us, good Lord, ſpare thy People, whom thou haſt redeemed with thy moſt precious Blood; and be not angry with us for ever.

Anſ.

Anſw. Spare us, good Lord.

¶ *Then the Miniſter ſhall ſay,*

Let us pray.

Lord, have Mercy upon us.
Chriſt, have Mercy upon us.
Lord, have Mercy upon us.

OUR Father, which art in Heaven; *&c.*

Miniſt. O Lord, ſave thy Servant;
Anſ. Which putteth *his* Truſt in thee.
Miniſt. Send *him* help from thy holy Place,
Anſ. And evermore mightily defend *him.*
Miniſt. Let the Enemy have no Advantage of *him*;
Anſ. Nor the Wicked approach to hurt *him.*
Miniſt. Be unto *him*, O Lord, a ſtrong Tower,
Anſ. From the Face of *his* Enemy.
Miniſt. O Lord, hear our Prayers.
Anſ. And let our Cry come unto thee.

Miniſter.

O Lord, look down from Heaven, behold, viſit and relieve this thy Servant. Look upon *him* with the Eyes of thy

Mercy; give *him* Comfort and ſure Confidence in thee, defend *him* from the danger of the Enemy; and keep *him* in perpetual Peace and Safety, through Jeſus Chriſt our Lord. *Amen.*

HEAR us, Almighty and moſt merciful God and Saviour; extend thy accuſtomed Goodneſs to this thy Servant, who is grieved with Sickneſs. Sanctify, we beſeech thee, this thy fatherly Correction to *him*; that the Senſe of *his* Weakneſs may add Strength to *his* Faith, and Seriouſneſs to *his* Repentance. That if it ſhall be thy good Pleaſure to reſtore *him* to *his* former Health, *he* may lead the Reſidue of *his* Life in thy Fear, and to thy Glory: or elſe give *him* Grace ſo to take thy Viſitation, that after this painful Life ended, *he* may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter exhort the ſick Perſon after this Form or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of Life and Death, and of all things to them pertaining; as Youth, Strength, Health, Age, Weakneſs and Sickneſs. Wherefore, whatſoever your Sickneſs is, know you certainly, that it is God's Viſitation. And for what Cauſe

ſoever this Sickneſs is ſent unto you; whether it be to try your Patience, for the Example of others, and that your Faith may be found in the Day of the Lord, laudable, glorious and honourable, to the Increaſe of Glory and endleſs Felicity; or elſe it be ſent unto you, to correct and amend in you whatſoever doth offend the Eyes of your heavenly Father: Know you certainly, that if you truly repent you of your Sins, and bear your Sickneſs patiently, truſting in God's Mercy, for his dear Son Jeſus Chriſt's Sake, and render unto him humble Thanks for his fatherly Viſitation, ſubmitting yourſelf wholly unto his Will, it ſhall turn to your Profit, and help you forward in the right Way that leadeth unto everlaſting Life.

¶ *If the Perſon viſited be very ſick, then the Curate may end his Exhortation in this Place, or elſe proceed.*

TAKE therefore in good Part the Chaſtiſement of the Lord: For (as St. *Paul* ſaith in the twelfth Chapter to the *Hebrews)* whom the Lord loveth, he chaſteneth, and ſcourgeth every Son whom he receiveth. If ye endure Chaſtening, God dealeth with you as with Sons; for what Son is he whom the Father chaſteneth not? But if ye be without Chaſtiſement, whereof all are Partakers, then are ye Baſtards, and

not Sons. Furthermore, we have had Fathers of our Fleſh, which corrected us, and we gave them Reverence; ſhall we not much rather be in Subjection unto the Father of Spirits, and live? For they verily, for a few Days chaſtned us after their own Pleaſure; but he for our Profit, that we might be Partakers of his Holineſs. Theſe Words, good *Brother*, are written in holy Scripture for our Comfort and Inſtruction, that we ſhould patiently and with Thankſgiving bear our heavenly Father's Correction, whenſoever, by any Manner of Adverſity, it ſhall pleaſe his gracious Goodneſs to viſit us. And there ſhould be no greater Comfort to Chriſtian Perſons, than to be made like unto Chriſt, by ſuffering patiently Adverſities, Troubles, and Sickneſſes. For he himſelf went not up to Joy, but firſt he ſuffered Pain; He entered not into his Glory before he was crucified. So truly our Way to eternal Joy, is to ſuffer here with Chriſt; and our Door to enter into eternal Life, is gladly to die with Chriſt, that we may riſe again from Death, and dwell with him in everlaſting Life. Now therefore, taking your Sickneſs, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the Profeſſion which you made unto God in your Baptiſm. And foraſmuch

as after this Life there is an Account to be given unto the righteous Judge, by whom all muſt be judged without Reſpect of Perſons; I require you to examine yourſelf, and your Eſtate, both toward God and Man; ſo that accuſing and condemning yourſelf for your own Faults, you may find Mercy at our heavenly Father's Hand, for Chriſt's Sake, and not be accuſed and condemned in that fearful Judgment. Therefore I ſhall rehearſe to you the Articles of our Faith, that you may know whether you do believe as a Chriſtian Man ſhould, or no.

¶ *Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus;*

DOST thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jeſus Chriſt, his only-begotten Son our Lord? and that he was conceived by the Holy Ghoſt; born of the Virgin *Mary*; that he ſuffered under *Pontius Pilate*, was crucified, dead and buried; that he went down into Hell, and alſo did riſe again the third Day; that he aſcended into Heaven; and ſitteth at the right Hand of God, the Father Almighty, and from thence ſhall come again at the End of the World, to Judge the Quick and the Dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the Remiſſion of Sins; the Reſurrection of the Fleſh; and everlaſting Life after Death?

¶ *The ſick Perſon ſhall anſwer,*

All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his Sins, and be in Charity with all the World; exhorting him to forgive, from the Bottom of his Heart, all Perſons that have offended him, and if he hath offended any other, to aſk them Forgiveneſs; and where he hath done Injury and Wrong to any Man, that he make Amends to the uttermoſt of his Power. And if he hath not before diſpoſed of his Goods, let him then be admoniſhed to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better diſcharging of his Conſcience, and the Quietneſs of his Executors. But Men ſhould often be put in Remembrance to take order for the ſettling of their temporal Eſtates, whilſt they are in Health.*

¶ *Theſe Words before rehearſed, may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee Cauſe.*

¶ *The Miniſter ſhould not omit earneſtly to move ſuch ſick Perſons as are of Ability, to be liberal to the Poor.*

¶ *Here ſhall the ſick Perſon be moved to make a ſpecial Confeſſion of his Sins, if he feel his Conſcience troubled with any weighty Matter. After which Confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.*

OUR Lord Jeſus Chriſt, who hath left Power to his Church, to abſolve all Sinners who truly repent, and believe in him,

him, of his great Mercy forgive thee thine Offences: and by his Authority committed to me, I abſolve thee from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *And then the Prieſt ſhall ſay the Collect following:*

Let us pray.

O Moſt merciful God, who, according to the Multitude of thy Mercies, doſt ſo put away the Sins of thoſe who truly repent, that thou remembreſt them no more; open thine Eye of Mercy upon this thy Servant, who moſt earneſtly deſireth Pardon and Forgiveneſs. Renew in *him* (moſt loving Father) whatſoever hath been decayed by the Fraud and Malice of the Devil, or by *his* own carnal Will and Frailneſs; preſerve and continue this ſick Member in the Unity of the Church; conſider *his* Contrition, accept *his* Tears, aſſwage *his* Pain, as ſhall ſeem to thee moſt expedient for *him.* And foraſmuch as *he* putteth *his* full Truſt only in thy Mercy, impute not unto *him his* former Sins, but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* into thy Favour, through the Merits of thy moſt dearly-beloved Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter ſay this Pſalm.*

In te, Domine ſperavi. Pſal. lxxi.

IN thee, O Lord, have I put my Truſt, *&c.*

¶ *Adding this:*

O Saviour of the World, who by thy Croſs and precious Blood haſt redeemed us; ſave us, and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THE Almighty Lord, who is a moſt ſtrong Tower to all them that put their Truſt in him; to whom all things in Heaven, in Earth, and under the Earth, do bow and obey, be now and evermore thy Defence; and make thee know and feel, that there is none other Name under Heaven given to Man, in whom, and through whom thou mayeſt receive Health and Salvation, but only the Name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNTO God's gracious Mercy and Protection we commit thee. The Lord bleſs thee, and keep thee. The Lord make his Face to ſhine upon thee, and be gracious unto thee. The Lord lift up his Counte-

nance

nance upon thee, and give thee Peace, both now and evermore. *Amen.*

¶ *A Prayer for a ſick Child.*

O Almighty God, and merciful Father, to whom alone belong the Iſſues of Life and Death; Look down from Heaven, we humbly beſeech thee, with the Eyes of Mercy upon this Child, now lying upon the Bed of Sickneſs: Viſit *him*, O Lord, with thy Salvation; deliver *him* in thy good appointed Time from *his* bodily Pain, and ſave *his* Soul for thy Mercies ſake. That if it ſhall be thy Pleaſure to prolong *his* Days here on Earth, *he* may live to thee, and be an Inſtrument of thy Glory, by ſerving thee faithfully, and doing Good in *his* Generation; or elſe receive *him* into thoſe heavenly Habitations, where the Souls of them that ſleep in the Lord Jeſus, enjoy perpetual Reſt and Felicity. Grant this, O Lord, for thy Mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the Holy Ghoſt, ever one God, world without end. *Amen.*

¶ *Prayer*

¶ *A Prayer for a ſick Perſon, when there appeareth but ſmall Hope of Recovery.*

O Father of Mercies, and God of all Comfort, our only Help in time of Need; we flie unto thee for Succour in behalf of this thy Servant, here lying under thy Hand in great Weakneſs of Body. Look graciouſly upon *him*, O Lord; and the more the outward Man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy Grace and holy Spirit in the inner Man. Give *him* unfeigned Repentance for all the Errors of *his* Life paſt, and ſtedfaſt Faith in thy Son Jeſus; that *his* Sins may be done away by thy Mercy, and *his* Pardon ſealed in Heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer Continuance amongſt us. Yet foraſmuch, as in all appearance the Time of *his* Diſſolution draweth near; ſo fit and prepare *him*, we beſeech thee, againſt the Hour of Death, that after *his* Departure hence in Peace, and in thy Favour, *his* Soul may be received into thine everlaſting Kingdom, through

through the Merits and Mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick Person at the Point of Departure.*

O Almighty God, with whom do live the Spirits of just Men made perfect, after they are delivered from their earthly prisons; we humbly commend the Soul of this thy Servant, our dear *Brother*, into thy Hands, as into the Hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy Sight. Wash it, we pray thee, in the Blood of that immaculate Lamb, that was slain to take away the Sins of the World; that whatsoever Defilements it may have contracted in the midst of this miserable and naughty World, through the Lusts of the Flesh, or the Wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us, who survive, in this, and other like daily Spectacles of Mortality, to see how frail and uncertain our own Condition is; and so to number our Days, that we may seriously apply our Hearts to that holy and heavenly Wisdom,

Wiſdom, whilſt we live here, which may in the End bring us to Life everlaſting, through the Merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

¶ *A Prayer for Perſons troubled in Mind, or in Conſcience.*

O Bleſſed Lord, the Father of Mercies, and the God of all Comforts, we beſeech thee, look down in Pity and Compaſſion upon this thy afflicted Servant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former Iniquities; thy Wrath lieth hard upon *him*, and *his* Soul is full of Trouble: But, O merciful God, who haſt written thy holy Word for our Learning, that we through Patience and Comfort of thy holy Scriptures might have Hope; give *him* a right Underſtanding of *himſelf*, and of thy Threats and Promiſes, that *he* may neither caſt away *his* Confidence in thee, nor place it any where but in thee. Give *him* Strength againſt all *his* Temptations, and heal all *his* Diſtempers. Break not the bruiſed Reed, nor quench the ſmoaking Flax. Shut not up thy tender Mercies in Diſpleaſure; but make *him* to hear of Joy and Gladneſs, that the Bones which thou haſt

hast broken, may rejoice. Deliver *him* from Fear of the Enemy, and lift up the Light of thy Countenance upon *him*, and give *him* Peace, through the Merits and Mediation of Jesus Christ our Lord. *Amen.*

THE

THE Communion of the SICK.

¶ *FOraſmuch as all mortal Men be ſubject to many ſudden Perils, Diſeaſes, and Sickneſſes, and ever uncertain what Time they ſhall depart out of this Life; therefore to the Intent they may be always in readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from Time to Time (but eſpecially in the Time of Peſtilence, or other infectious Sickneſs) exhort their Pariſhioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Chriſt, when it ſhall be publickly adminiſtered in the Church; that ſo doing, they may, in caſe of ſudden Viſitation, have the leſs Cauſe to be diſquieted for lack of the ſame. But if the ſick Perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his Houſe; then he muſt give timely Notice to the Curate, ſignifying alſo how many there are to communicate with him, (which ſhall be three, or two at the leaſt) and having a convenient Place in the ſick Man's Houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the Holy Communion, beginning with the Collect, Epiſtle and Goſpel here following.*

The Collect.

ALmighty, everliving God, Maker of Mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one

one whom thou doſt receive: We beſeech thee to have Mercy upon this thy Servant, viſited with thine Hand; and to grant that *he* may take *his* Sickneſs patiently, and recover *his* bodily Health (if it be thy gracious Will) and whenſoever *his* Soul ſhall depart from the Body, it may be without Spot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. xii. 5.

MY Son, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth; and ſcourgeth every Son whom he receiveth.

The Goſpel. S. John v. 24.

VERILY, verily, I ſay unto you, He that heareth my Word, and believeth on him that ſent me, hath everlaſting Life, and ſhall not come into Condemnation; but is paſſed from Death unto Life.

¶ *After which, the Prieſt ſhall proceed according to the Form preſcribed for the holy Communion, beginning at theſe Words.* [Ye that do truly, *&c.*]

¶ *At the Time of the Diſtribution of the Holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the Sick, and laſt of all to the ſick Perſon.*

¶ *But*

¶ *But if a Man either by reaſon of Extremity of Sickneſs, or for want of Warning in due Time to the Curate, or for lack of Company to receive with him, or by any other juſt Impediment, do not receive the Sacrament of Chriſt's Body and Blood; the Curate ſhall inſtruct him, that if he do truly repent him of his Sins, and ſtedfaſtly believe, that Jeſus Chriſt hath ſuffered Death upon the Croſs for him, and ſhed his Blood for his Redemption; earneſtly remembring the Benefits he hath thereby, and giving him hearty Thanks therefore; he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his Soul's Health, although he do not receive the Sacrament with his Mouth.*

¶ *When the ſick Perſon is viſited, and receiveth the Holy Communion all at one Time, then the Prieſt for more Expedition, ſhall cut off the Form of the Viſitation at the Pſalm* [In thee, O Lord, have I put my Truſt.] *And go ſtraight to the Communion.*

¶ *In the Time of the Plague, Sweat, or ſuch other like contagious Times of Sickneſs or Diſeaſes, when none of the Pariſh or Neighbours can be gotten to communicate with the Sick in their Houſes, for fear of the Infection; upon ſpecial Requeſt of the Diſeaſed, the Miniſter may only communicate with him.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion,*

YE that do truly and earneſtly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; Draw near with

with Faith, and take this holy Sacrament to your Comfort; and make your humble Confeſſion to Almighty God, meekly kneeling upon your Knees.

¶ *Then ſhall this general Confeſſion be made in the Name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their Knees, and ſaying,*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men; We acknowledge and bewail our manifold Sins and Wickedneſs, which we from Time to Time moſt grievouſly have committed, by Thought, Word, and Deed, againſt thy Divine Majeſty, Provoking moſt juſtly thy Wrath and Indignation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our Miſdoings; the Remembrance of them is grievous unto us; the Burthen of them is intolerable. Have Mercy upon us, Have Mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's Sake, forgive us all that is paſt; and grant that we may ever hereafter ſerve and pleaſe thee, in Newneſs of Life, to the Honour and Glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt (or the Biſhop, being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution:*

ALmighty God, our heavenly Father, who of his great Mercy hath promiſed Forgiveneſs of Sins to all them, that with hearty Repentance and true Faith turn unto him; Have Mercy upon you, pardon and deliver you from all your Sins, confirm and ſtrengthen you in all Goodneſs, and bring you to everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable Words our Saviour Chriſt ſaith unto all that truly turn to him.

COME unto me, all that travail, and are heavy laden, and I will refreſh you. S. *Matth.* xi. 28.

So God loved the World, that he gave his only-begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting Life. S. *John* iii. 16.

Hear alſo what S. Paul ſaith:

This is a true Saying, and worthy of all Men to be received, That Chriſt Jeſus came into the World to ſave Sinners. 1 *Tim.* i. 15.

Hear

Hear alſo what S. John ſaith:

If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: and he is the Propitiation for our Sins. 1 S. *John* i. 2.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your Hearts.

Anſ. We lift them up unto the Lord.

Prieſt. Let us give Thanks unto our Lord God.

Anſ. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

IT is very meet, right, and our bounden Duty, that we ſhould at all Times, and in all Places, give Thanks unto thee, O Lord, * Holy Father, Almighty, everlaſting God.

* *Theſe Words* [Holy Father] *muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the proper Preface according to the Time, if there be any ſpecially appointed; or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ PROPER PREFACES.

¶ *Upon Chriſtmas-Day, and ſeven Days after:*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born, as at this Time, for us; who by the Operation of the Holy Ghoſt was made very Man, of the Subſtance of the Virgin Mary his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels, *&c.*

¶ *Upon Eaſter-Day, and ſeven Days after:*

BUT chiefly are we bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb, which was offered for us, and hath taken away the Sin of the World; who by his Death hath deſtroyed Death, and by his riſing to Life again, hath reſtored to us everlaſting Life. Therefore with Angels, *&c.*

¶ *Upon Aſcenſion-Day, and ſeven Days after:*

THrough thy moſt dearly beloved Son, Jeſus Chriſt our Lord: who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their Sight

aſcended up into Heaven, to prepare a Place for us; that where he is, thither we might alſo aſcend, and reign with him in Glory. Therefore with Angels, *&c.*

¶ *Upon Whitſunday, and ſix Days after:*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true Promiſe, the Holy Ghoſt came down, as at this Time, from Heaven with a ſudden great Sound, as it had been a mighty Wind, in the Likeneſs of fiery Tongues, lighting upon the Apoſtles, to teach them, and to lead them to all Truth; giving them both the Gift of divers Languages, and alſo Boldneſs with fervent Zeal, conſtantly to preach the Goſpel unto all Nations; whereby we have been brought out of Darkneſs and Error into the clear Light and true Knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

¶ *Upon the Feaſt of Trinity only.*

WHO art one God, one Lord; not one only Perſon, but three Perſons in one Subſtance. For that which we believe of the Glory of the Father, the ſame we believe of the Son, and of the Holy

Ghoſt; without any Difference or Inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces ſhall immediately be ſung or ſaid,*

THerefore with Angels, and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord, moſt high. *Amen.*

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay in the Name of all them that ſhall receive the Communion, this Prayer following:*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own Righteouſneſs, but in thy manifold and great Mercies. We are not worthy ſo much as to gather up the Crumbs under thy Table: But thou art the ſame Lord, whoſe Property is always to have Mercy; Grant us therefore, gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful Bodies may be made clean by his Body, and our Souls waſhed through his moſt precious Blood; and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more Readineſs and Decency break the Bread before the People, and take the Cup into his Hands; he ſhall ſay the Prayer of Conſecration, as followeth:*

ALmighty God, our heavenly Father, who of thy tender Mercy didſt give thine only Son Jeſus Chriſt to ſuffer Death upon the Croſs for our Redemption; who made there (by his one Oblation of himſelf once offered) a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and did inſtitute, and in his holy Goſpel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee; and grant, that we receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy Inſtitution, in Remembrance of his Death and Paſſion, may be Partakers of his moſt bleſſed Body and Blood: Who in the ſame Night that he was betrayed, *(a)* took Bread; and when he had given Thanks, *(b)* he brake it; and gave it to his Diſciples, ſaying, Take, eat;

(a) *Here the Prieſt is to take the Paten into his Hands:*

(b) *And here to break the Bread:*

(c) *And here to lay his Hand upon all the Bread:*

(d) *Here he is to take the Cup into his Hand.*

(e) *And here to lay his Hand upon every Veſſel (be it Chalice or Flagon) in which there is any Wine to be conſecrated.*

(c) this is my Body, which is given for you: Do this in Remembrance of me. Likewiſe after Supper *(d)* he took the Cup; and when he had given Thanks, he gave it to them, ſaying, Drink ye all of this; for this *(e)* is my Blood of the New Teſtament, which is ſhed for you, and for many, for the Remiſſion of Sins: Do this, as oft as ye ſhall drink it, in Remembrance of me. *Amen.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both Kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons, in like manner (if any be preſent) and after that to the People alſo in order, into their Hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body and Soul unto everlaſting Life. Take and eat this, in Remembrance that Chriſt died for thee, and feed on him in thy Heart by Faith, with Thankſgiving.

¶ *And*

¶ *And the Miniſter that delivereth the Cup to any one, ſhall ſay,*

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy Body and Soul unto everlaſting Life. Drink this, in Remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

¶ *If the conſecrated Bread or Wine be all ſpent before all have communicated; the Prieſt is to conſecrate more, according to the Form before preſcribed: Beginning at* [Our Saviour Chriſt in the ſame Night, *&c.*] *for the Bleſſing of the Bread, and at* [Likewiſe after Supper, *&c.*] *for the Bleſſing of the Cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lord's Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair Linen Cloth.*

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, which art in Heaven; *&c.*

¶ *After ſhall be ſaid as followeth:*

O Lord and heavenly Father, we thy humble Servants entirely deſire thy Fatherly Goodneſs mercifully to accept this our Sacrifice of Praiſe and Thankſgiving;

giving; moſt humbly beſeeching thee to grant, that by the Merits and Death of thy Son Jeſus Chriſt, and through Faith in his Blood, we, and all thy whole Church may obtain Remiſſion of our Sins, and all other Benefits of his Paſſion. And here we offer and preſent unto thee, O Lord, ourſelves, our Souls and Bodies, to be a reaſonable, holy, and lively Sacrifice unto thee; humbly beſeeching thee, that all we who are Partakers of this Holy Communion, may be filled with thy Grace and heavenly Benediction. And although we be unworthy, through our manifold Sins, to offer unto thee any Sacrifice; yet we beſeech thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the Unity of the Holy Ghoſt, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual Food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt;

Chriſt; and doſt aſſure us thereby of thy Favour and Goodneſs towards us; and that we are very Members incorporate in the myſtical Body of thy Son, which is the bleſſed Company of all faithful People; and are alſo Heirs through Hope of thy everlaſting Kingdom, by the Merits of the moſt precious Death and Paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy Grace, that we may continue in that holy Fellowſhip, and do all ſuch good Works as thou haſt prepared for us to walk in, thro' Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

¶ *Then ſhall be ſaid or ſung:*

GLORY be to God on high, and in Earth Peace, good Will towards Men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, have Mercy

Mercy upon us. Thou that takeſt away the Sins of the World, receive our Prayer. Thou that ſitteſt at the right Hand of God the Father, have Mercy upon us.

For thou only art Holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the Glory of God the Father. *Amen.*

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing:*

THE Peace of God, which paſſeth all Underſtanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord: and the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *Collects to be ſaid after the Offertory when there is no Communion, every ſuch Day one or more; and the ſame may be ſaid alſo, as often as Occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the Diſcretion of the Miniſter.*

ASSIST us mercifully, O Lord, in theſe our Supplications and Prayers; and diſpoſe the Way of thy Servants towards the Attainment of everlaſting Salvation; that among

among all the Changes and Chances of this mortal Life, they may ever be defended by thy moſt gracious and ready Help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy Commandments; that through thy moſt mighty Protection, both here and ever, we may be preſerved in Body and Soul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRANT, we beſeech thee, Almighty God, that the Words which we have heard this Day with our outward Ears, may through thy Grace be ſo grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our Doings, with thy moſt gracious Favour, and further us with thy continual Help; that in all our Works begun, continued, and ended in thee, we may glorify thy holy Name, and

and finally by thy Mercy obtain everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the Fountain of all Wiſdom, who knoweſt our Neceſſities before we aſk, and our Ignorance in aſking; We beſeech thee to have Compaſſion upon our Infirmities; and thoſe things which for our Unworthineſs we dare not, and for our Blindneſs we cannot aſk, vouchſafe to give us for the Worthineſs of thy Son, Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that aſk in thy Son's Name; We beſeech thee mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto thee; and grant that thoſe things which we have faithfully aſked according to thy Will, may effectually be obtained to the Relief of our Neceſſity, and to the ſetting forth of thy Glory, through Jeſus Chriſt our Lord. *Amen.*

PRAYERS

PRAYERS

FOR

Viſitation of the SICK.

For the Acceptance of our Devotions.

O Lord, We addreſs thee in Purſuance of thy own gracious Permiſſion and Command, in Behalf of this thy afflicted Servant. We are truly ſenſible of our Unworthineſs to aſk any thing for Ourſelves, and preſume to no Merit in recommending a Sinner, like Ourſelves, to thy Mercy. But thy Direction it is, that We ſhould pray for the ſick Members of thy Church, and *mourn with them that mourn.* In Diſcharge therefore of our Duty to thee, in a juſt Compaſſion to the Sufferings of our diſtreſſed Neighbour,

Neighbour, and under a Senſe of our own ever-perilous and uncertain State of Life, We deſire to join in imploring thy Mercy and Relief for this ſuffering Partaker of our Nature and of our Religion. We deſire to pray with Truth and Sincerity, with Truſt in thy Mercy, and Reſignation to thy Providence. We deſire to pray for *Him*, and for Ourſelves; for whether in Sickneſs, or in Health, We ever ſtand in Need of thy Protection and Grace. Continue us in, or reſtore us to, a ſound State of Mind and Body, and a ſincere Deſire of ſerving thee with all our Faculties; Confirm us all in a Chriſtian Faith and Chriſtian Practice: Pardon our Sins that We may become acceptable Petitioners to Thee; and hear and accept the Petitions, which We now offer in *his* Favour, for the Sake and through the Merits of our Saviour Jeſus Chriſt.

For the prudent Application of them.

O God, to whom all Fleſh are directed to come, and who alone art able to relieve the Wants of thoſe that come unto thee; Grant that under a juſt Senſe of our real Wants, We may apply to thee in the Manner, which Thou wilt approve and accept,

cept. We are by Nature diſpoſed to be ſenſible of our Bodily Infirmities, and to ſeek Relief for them. Give us the Grace to conſider them in a religious Light, as ſent on us by thy Wiſdom and Goodneſs; never merely to diſtreſs or torment us, but to turn us to thee, our ſupreme Good. Teach us farther to conſider, that Thou alone canſt, and wilt, continue or remove them, increaſe or alleviate them, as to Thee they ſhall appear conducive to our real Benefit. Make us equally ſenſible of our ſpiritual Needs, and more ſolicitous to ſupply them; and teach us to addreſs thee with the Sincerity, and Frequency, and Fervency, which the Supply of them requires and deſerves. Grant that our Devotions may be ſuitable to our Nature and Condition, and to thy Majeſty and Mercy; and grant that they may be as properly applied to the Caſe of others, when We offer them up in the Behalf of our diſtreſſed Brethren. Bleſs the Miniſtry of thoſe, who are appointed to ſerve in holy Offices for the Benefit of their Fellow-Chriſtians; and bleſs the charitable Labours of all others, who offer up Interceſſions for their afflicted Neighbours. Give them Piety and Judgment, that they may rightly direct, and effectually aſſiſt the troubled Soul, or departing Spirit, in its Pre-

paration for and Paſſage to Eternity; that they may not add to, nor diminiſh, nor alter the Terms of thy Covenant; but may teach thoſe who are under their Direction, truly to know and faithfully to practice the Conditions, on which alone Thou haſt vouchſafed to offer Forgiveneſs to penitent Sinners. Make it their conſtant Care to inſtruct the Ignorant, to convince the Doubtful, and to remind themſelves and all others, that it is a grievous Error to hope for thy Mercy, and a high Preſumption to aſk it, but through a firm Truſt in the Merits of their Saviour, and with ſincere Endeavours to lead a holy Life. Grant us theſe Qualifications for thy Favour, and then accept our earneſt Petitions for it, when offered in the Name and through the Mediation of Jeſus Chriſt, thy Son, our Lord.

For the Acknowledgment of the Bleſſing of Revelation.

O Gracious God, the Author of all Good, and Fountain of all Hope, We, thy unworthy Creatures, deſire to return our humble and hearty Thanks, as for all the other Bleſſings of Life, ſo particularly for that Revelation, which has made Life itſelf a Bleſſing to us; which has given us the

the cleareſt Knowledge of our own Privileges, and has moſt cloſely intereſted us in the Welfare of each other. Without this Light We could not have preſumed ſo freely to have offered up our Supplications for our Fellow-Creatures, nor could have known that ſuch Interceſſion would be acceptable to thee, or profitable to them. Bleſſed be thy Name, that Thou haſt thus enlightned us by the Goſpel of thy Son, and haſt thereby in this, as in other Inſtances, corrected our Nature, and improved our Reaſon; haſt taught us to pray for our Brethren as well as for Ourſelves, and haſt likewiſe taught us *what to pray for as We ought*. Bleſſed be thy Name, that Thou haſt *brought Life and Immortality to Light through the Goſpel*; haſt directed us to conſider this Life as a Paſſage to another, and to treat our Brethren as our Fellow-Paſſengers to eternal Life. Suffer us not to undervalue or to neglect this Privilege, but make us ever ready to pray for the Health of Each Other; for Relief in Sickneſs, for Support under Decay, or other Diſtreſs, and for an happy End of all our Afflictions. Grant, we beſeech thee, that univerſal Charity and Compaſſion may prove us true Diſciples of thy Goſpel; that the whole Courſe of our Lives may ſhew our Senſe of the Impor-

tance of our Knowledge, and may uniformly tend to thy Glory, and the everlaſting Welfare of Ourſelves and Others, through the Merits and Mediation of our Saviour, Jeſus Chriſt.

For an habitual State of Devotion.

O Merciful God, who permitteſt us to approach the Throne of thy Grace, to utter our Wants and to implore the Supply of them; We deſire duly to eſteem this moſt valuable Privilege, and even to be thankful for every afflicting Diſpenſation, which leads us to a higher Regard for, and to a more frequent and fervent Uſe of it. In this View We acknowledge the Mercy as well as the Juſtice of thoſe ſevere Diſpenſations, wherein Thou inſtructeſt us by our Pains and Weakneſſes, and makeſt the Diſeaſes of our Bodily Part contribute to the Edification and Improvement of our Spiritual. We feel the Want of Thee, and of thy Aſſiſtance, in theſe Diſorders of our periſhing Bodies, which often admit of no Remedy, and of no other Support. Nature then diſpoſes us to fly to the Ordinances of Grace, and an Application to thee in Prayer is a preſent Relief, as well as the Means of farther Deliverance. Enable us, We beſeech thee,

thee, to enjoy this Refuge at all Times, by making it at all Times our conſtant Employment and chief Delight. Grant that We may ſecure ſome Comfort in theſe Seaſons of Affliction, and a Title to thy Compaſſion in them, by ſerving thee devoutly in the Days of our Health and Proſperity; and in every Scene of Life make us ſenſible of the dependent State of our Nature and Situation, and of the Neceſſity of perpetual Application for thy Protection. O hear us now in this Time of Trouble, and confirm us in this Senſe of the conſtant Need of thy Bleſſing, and of daily Addreſſes to thee for it. Make us remember, that we are hourly liable to theſe ſore Calamities, and that Nothing but thy ſuperintending Providence can preſerve us from them, or ſupport us under them, or put an End to them. In Health, or in Sickneſs, teach us ever to act as thoſe, who profeſs to believe, that our Lot is no other than thy Will, and that thy Will ſhould be ours. Grant that our continued Devotion may be the Means of expreſſing this Sentiment; and bleſs it, if it ſeem good to thee, by converting our Sickneſs into Health; or at all Events by making each State inſtrumental to our final Salvation through Jeſus Chriſt our Lord.

For a Chriſtian Form of Devotion.

O Lord, who haſt not only taught us by the Doctrine of thy bleſſed Son, but haſt purchaſed us by his Blood, and by the Efficacy of his Merits haſt reconciled us to thyſelf, aſſiſting our fallen Nature, and enabling us, by thy Holy Spirit, to perform the Conditions which thou haſt required of us; Grant that We may ever look on ourſelves in this Light, in which Thou haſt revealed us to Ourſelves, and may neither pray to thee in the Form of uninſtructed Heathens, nor in the Stile of ſelf-ſufficient Moraliſts. We come to thee *in the Name of Jeſus*, through his Interceſſion, whom Thou haſt appointed to be our Mediator, and We come to pray that we may be *ſtrengthened with Might by thy Spirit in the inner Man*, and that we may not, by an unholy Life, unſuitable to our Profeſſion, *grieve that Holy Spirit whereby we are ſealed unto the Day of Redemption*. We deſire on all Occaſions to addreſs thee thus by thy eternal Son and Spirit, and to pay the Duty and Allegiance which We vowed to all the Divine Perſons in the Form of our Initiation into thy holy Religion. We deſire to truſt our Bodies as well as Souls to the ſame almighty Protection;

tion; and under the Infirmities of either, to implore and expect that gracious Aſſiſtance. In thy Holy Word We are taught that We were made and preſerved, as well as redeemed, not only by thy Power, but by the Agency of the Son, and the Operation of the Holy Ghoſt. By their Interpoſition, We read, Diſeaſes of the Body as well as of the Mind were inſtantly healed; and after the Diſſolution of theſe we are inſtructed to hope for their Reunion through the ſame almighty Power. We pray therefore that *the Spirit of him, that raiſed up Jeſus from the Dead, may dwell in us; that He that raiſed up Chriſt from the Dead, may alſo quicken our mortal Bodies, by his Spirit that dwelleth in us.* Grant that We may *poſſeſs this Veſſel of our Body in Sanctification and Honour*, and that We may enjoy it in Security and Comfort. Preſerve us, by the Atonement of thy Son, and the Aſſiſtance of thy Spirit, from all Sin and Miſery. Prevent all Pains and Perils from aſſaulting us, or remove them from us, or convert them to our final Advantage; and grant that in all Events our *whole Body and Soul and Spirit may be preſerved blameleſs unto the Coming of our Lord Jeſus Chriſt:* to whom, with thee and the Holy Ghoſt, be aſcribed, as is moſt due, all Honour, Power, Might,

Majeſty and Dominion, now and for evermore.

For the Qualification of an Holy Life.

O Merciful God, whoſe *Loving-Kindneſs is better than Life itſelf*; whoſe Favour in any State can, and alone can make it deſireable; Grant that it may be our firſt Care to ſecure that Favour, and our next to reſign ourſelves to thy Providence in every Condition. Pardon, We beſeech thee, every Petition in which we miſtake our own true Intereſt, and accept all ſuch as are ſuitable to thy Wiſdom, and to thy Intent of dealing with us. And ſince thou haſt declared that *the Prayer of the Wicked is an Abomination unto thee*, purify our Hearts from all wicked Deſigns, that We may not offend thee in our very Devotions. Make us endeavour to be holy, that We may be qualified to pray unto thee, and make us conſtant in our Prayers, that we may confirm that Holineſs, which only can render them acceptable. Grant that it may be the Buſineſs of our Lives, and not of our Deaths only, to prepare for the Enjoyment of thy Preſence; that no Pains of Mind may aggravate thoſe of a diſeaſed Body; but that it may be the Employment of our laſt Hours to exerciſe

thoſe Virtues, which we have before acquired; and to recommend ourſelves with all our Imperfections to thy gracious Forgiveneſs and Acceptance. Hear our Prayers in that Time of Need, and give us Sincerity in thoſe which We now offer; that by Piety and Virtue We may be prepared to live or die; and that after We have paſſed through this Life, and the Gate of Death, We may be received to the everlaſting Enjoyment of thee, through the Merits of our Saviour Jeſus Chriſt.

For Dependance upon Providence.

O Gracious God, who madeſt us not for Ourſelves alone, nor haſt left us only to Ourſelves; Make us ſenſible of, and content with, and thankful for thy merciful Guidance and Protection. As Thou condeſcendeſt to *humble thyſelf to behold the things which are done on Earth*, teach us to eſteem it as our real Exaltation that We are permitted to look up to Heaven, and to believe ourſelves to be always under thy Care. In this Belief make it the whole Deſire and Care of our Lives to conform to thy Will, to enjoy with Innocence every Bleſſing as the Fruit of thy Mercy, and to bear with Patience every Calamity as the Effect of a

gracious Trial or Correction. Teach us, in all our Endeavours to preſerve our Comforts or to remove our Afflictions, to look up to the Hand that proſpered, or that ſmote us; and to aſcribe the Continuance as well as the Beginning of each Diſpenſation, to thy over-ruling Providence. Make us know and acknowledge both that the Means of Aſſiſtance are given, and that the End is directed by thee; and under this Acknowledgement let us ever be ready to ſay, *It is the Lord, let him do what ſeemeth him good.* Give us the Grace to be able ſincerely to deſire in all Caſes, not ſo much to alter our Circumſtances, as to ſubmit to them, and to conform our Temper to our Condition. Whilſt We hope for Relief, let Us be content to wait for it till thy good Time, believing that Nothing befalls Us without thee, and that thy Choice is beſt and fitteſt for us. Continue, We beſeech thee, thy gracious Preſervation of us, and our due Senſe of it, and lead us in any Manner that thy Wiſdom ſees proper, through the Changes and Chances of this mortal Life, to the ſecure Attainment of a happy Immortality, for the Sake of our Saviour Jeſus Chriſt.

For

For Reſignation.

O God, who trieſt us by various Methods, as thy wiſe Providence ſees fitteſt for us, We deſire neither to be inſenſible of Affliction, nor impatient under it. We deſire to receive it as thy juſt and fatherly Correction, to bear it with Patience till Thou ſhalt think fit to remove it from us, and to improve it to the End for which Thou haſt ſent it on us. We know not what is good and proper for us, but We know enough to ſee the Danger of uninterrupted Proſperity, and to be thankful for ſuch Warnings of the Inſignificancy of all temporal Advantages, which muſt ſhortly end for ever. We deſire not only to ſubmit to, but to rejoice in thy Choice for us, and in all Inſtances to make thy Will our own. Under thy Favour and Protection, Diſtreſs and Suffering yield their Comforts; and Health and Plenty are but Curſes, when attended with thy Diſpleaſure. Enable us thus to conſider and apply every Event, which thy Wiſdom ſhalt appoint unto us; that whilſt, as Creatures, we can claim no Privileges, and, as Sinners, are juſtly entitled to Sufferings, We may learn to bear our Lot contentedly; to enjoy innocently and gratefully each Comfort indulged,

dulged, and to ſuſtain patiently and reſigne-
edly each Calamity inflicted. Let us be pre-
pared at all Times to practiſe this Leſſon
and give thy Grace to this thy Servant t
practiſe it at this Time, now that Sickne
has overtaken *him*. Make it an happy Pre-
parative for the more innocent Enjoyment o
future Health, if Thou in Mercy intende
him this farther Bleſſing: or if it be th
Pleaſure to call *him* to thyſelf by the Progre
of this Diſtemper, make it the Means o
purifying *his* Soul for the Enjoyment of th
glorious Preſence, through the Merits of ou
Saviour Jeſus Chriſt.

For Support under Sufferings.

O Gracious God, who haſt made us for
final Happineſs, and haſt quickened
our Deſire of it by a mixed Participation of
Pain and Pleaſure in this our Paſſage to-
wards it; Endue us, We beſeech thee, with
all thoſe Virtues, which the Experience of
Miſery, and the Hope of perfect Felicity,
ought to inſpire. Make us ſenſible that our
preſent Sufferings are as much leſs than we
deſerve as our future Expectations are greater.
Give us a ſincere practical Senſe of this great
Truth; that with whatever painful Senſa-
tions

tions Thou mayſt think fit to exerciſe us, no undutiful Sentiment may ariſe in our Hearts, nor any unbecoming Expreſſion proceed from our Mouths. Make us willing to ſubmit to ſuch Correction as Thou ſhalt ſee proper for us, and diligent to improve it to the merciful End for which all thy Correction is intended. Give us Patience under Sufferings, and Perſeverance in good Reſolutions after them, and let a voluntary Contrition of Soul attend the unavoidable Uneaſineſs of our Bodies. Leſſen however, We entreat thee, our Pains, or increaſe our Strength, and ſanctify to us the ſevereſt Evils, which Thou doſt not ſee fit to remove. And whilſt we pray for Bleſſings, according as they appear to us, Do thou chooſe for us in thy infinite Wiſdom, according as they are really in themſelves; and teach us not only to acquieſce, but to rejoice in thy Choice for us. Bring us, by the Aſſiſtance of thy Holy Spirit, to a proper Degree of Firmneſs and Reſignation in the worſt Calamities here; and bring us ſafely through them to the Enjoyment of perfect and endleſs Happineſs hereafter; through the Merits of thy Son our Saviour, Jeſus Chriſt.

For

For the good Uſe of Sufferings.

BLeſſed Lord, in whoſe gracious Government of the World We do, and ought to rejoice; Give us Grace not only to believe and confeſs this general Truth, but to apply it, in particular Inſtances, to thoſe afflicting Diſpenſations, which, without this Belief and Confeſſion, would be moſt inſupportable. Teach us to conſider the ſevereſt Calamities which We are capable of ſuffering, as the Meſſengers of thy Will, and Inſtruments of thy Providence; and to improve them, as intended, to promote our Virtue and our Happineſs. Cauſe the painful Sufferings of this our *Brother*, from which We earneſtly beſeech thee ſpeedily to deliver *him*, to remind *him* and us, of the Original, the Intent, and Concluſion of all our Griefs; Make us look with Horror on all Sin, which introduced ſo much Miſery into the World; Make us look with the more Indifference on the World itſelf, in which We are liable to ſo much Miſery; and make us look with Fear and Trembling on the dreadful State of thoſe, who, by continuing in Sin, will be involved in an irreverſible State of Suffering hereafter. Teach us to acknowledge all our Sufferings

to

to be the juſt Reward of our ſinful Deeds, the proper Method of awakening us from Sloth, and the only Opportunity of exerciſing many particular Graces and Virtues. Grant that the Piety of our Behaviour under them, and after them, may ſhew that We believe what We profeſs; and that We conſider ourſelves, as paſſing under thy Direction through this World to a better. Then may We ſay with the Pſalmiſt, that *it is good for us that We have been afflicted*, and may find ourſelves both better and happier for theſe frequent and painful Interruptions of our preſent Peace. Make us thankful, We beſeech thee, for the Poſſibility of this Improvement of our Misfortunes, and careful to advance it; and grant that our Care may be effectual, and may promote thy Honour, and our Salvation, through Jeſus Chriſt our Lord.

For the ſame.

O Bleſſed Jeſus, to thee, who art *ſuch an High Prieſt, as can be touched with the Feeling of our Infirmities*; to thee, who when on Earth waſt *made perfect through Sufferings*, We deſire to pour forth our Hearts, and utter our Supplications. Have Pity on us, We beſeech thee, when in this

Human Nature, which thou once aſſumedſt, We become ſubject to ſuch ſevere Sufferings, as thou didſt once experience; and relieve us under them, either by the Removal of them, or by converting them, through a patient Endurance of them, to our greater Advantage. Grant that the Pains of our Bodies may prove a Leſſon of Inſtruction to our Souls, and may improve us in our Duty to thee, our Neighbours, and Ourſelves. Let the Miſeries that We endure, remind us of thy infinite Love and Condeſcenſion in enduring far worſe for our Sakes, and of the Return of Gratitude and Duty, which We owe for ſuch aſtoniſhing Mercy. Grant that they may excite in us a fearful Apprehenſion of the Sufferings reſerved for the Puniſhment of the Wicked, and an earneſt Zeal and Care to avoid them through thy meritorious Paſſion. Make us thankful for the many Days of Eaſe and Comfort, which we have long enjoyed, and too lightly regarded; and fix in us hereby a more firm Conviction, that this Scene of Life was not intended for a Scene of Enjoyment, but for a Preparative for a better World. Teach us therefore to wean our Thoughts from the Love of this World, that We may be prepared to enjoy it with more Indifference, and to leave it with leſs Concern. Teach

us to avoid all wilful Sins as the original Occaſion, and preſent great Aggravation of all Sufferings; and bleſs us with a practical Senſe of this great Truth, that Iniquity is indeed the worſt of all Calamities. Let us learn to ſympathize with other Sufferers; and, as far as in us lies, endeavour to prevent and to relieve their Sufferings: And in all our unavoidable Afflictions, diſpoſe and enable us to look up to thee as a Pattern both of Sufferings and of Patience, who waſt *in all Points tempted like as We are, yet without Sin.* And though thy perfect Innocence could not ſet us an Example of Repentance, yet let the Remembrance of thy all-ſufficient Atonement for us convince us of the Neceſſity of imitating thy Holineſs; of bearing contentedly our preſent Lot, whatever it be; and of applying it to the Advancement of ſuch Virtues as may qualify us for the Enjoyment of thoſe high Delights, that thou haſt promiſed to all *who come to the Father by thee*, with Truſt in thy Merits, and Obedience to thy Precepts. Improve, We beſeech thee, and accept our imperfect Progreſs in Duty, through thy own all-ſufficient Satisfaction.

For the Improvement of the ſick Perſon.

O God, who art merciful in the Diſpenſation of thy Juſtice, and juſt in the Diſpenſation of thy Mercy; who intendeſt our Good in thy ſoreſt Puniſhments, and haſt required us to apply them thereto; Give this Senſe of thy gracious Intention, and this Spirit of wiſe Application, to thy Servant, whom Thou haſt now confined to this Bed of Sickneſs. Thou haſt removed *him* from the uſual Temptations of the World, from the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life; Make *him* to remember that the Abſence of Temptation is not Virtue; that it is not *his* Choice but thy wiſe Diſpoſal, that *He* is now free from the Inducement to many Vices. Make *him* to know that there ſtill are Duties proper to and practicable in *his* preſent Condition; and give *him* Grace more earneſtly to apply to theſe, now that it is no longer in *his* Power to teſtify *his* Obedience by a choſen Denial of many ſinful Inclinations. Teach *him* the greater Abhorrence of every former Compliance with evil Suggeſtions, which *He* now ſees and feels to be ſo vain and fruitleſs; the greater Reſignation to thy bleſſed Will in *his* preſent Sufferings, which

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are the juſt Reward of every Mortal's Sins; and the greater Love of Devotion, and Contemplation of thy Mercies, which are at all Times our Supreme Good, and in theſe Times of Diſtreſs our only Support. Let *his* Mind improve in a Senſe of Duty, and in every proper Expreſſion of it, though *his* Body be no longer able to join in the Service; and accept it, We beſeech thee, imperfect as it is, for the Sake of the perfect and meritorious Sacrifice of our Saviour Jeſus Chriſt.

For the Improvement of thoſe that are preſent.

O God, who haſt given us Grace to teſtify a right Diſpoſition of Mind by this charitable Attendance on this our diſtreſſed Neighbour, make this an Opportunity to us of Improvement in the other Articles of Duty. Let us learn or recollect the earneſt Motives to ſincere Piety, and the beſt Time and Manner of applying them. Cauſe us faithfully to obſerve the Importance of a good Conſcience, when all other Comforts fail us; and the Neceſſity of making ſuch a Proviſion for ſuch a Seaſon of Diſtreſs, as muſt ere long be our own. Cauſe us farther to obſerve, how unſuitable a Seaſon is a Bed of Sickneſs for the great

Work of Repentance; how much the Bodily Indiſpoſitions diſable the Mind for a proper Attention to Duty and the ſupreme Object of it; and diſpoſe us to reſolve to prevent this Inconvenience and Hazard by making our Peace with thee, whilſt Health and Strength enable us to perform properly this weighty Buſineſs. Grant that the Sight of *his* Condition may wean us from the Love of this World, and from all immoderate Attachment to thoſe ſuppoſed Advantages of it, which yield us now ſo little Pleaſure, and which ſoon, We ſee, will yield us no real Profit. Grant that the viſible Uncertainty of Life, and all its Comforts, may lead us to fix our Hearts on a Life of more Security and greater Enjoyments; and ſo to value and uſe the good Things of this World, as to make them inſtrumental to the Attainment of thoſe better Things provided for us in the next. Cauſe the ſpeedy End, which We are hereby reminded that the preſent Scene muſt have, to make us more content under the Diſtreſſes, and more indifferent about the Enjoyments of it; and to teach us the great Leſſons of Patience, Humility, and Innocence. Let not the Advantages of Strength, or Underſtanding, or Beauty, or Fortune, elate us beyond our proper Degree, when We recollect to how mor-

mortifying a State We may ſoon be reduced; and permit Us not, O God, to live in ſuch a State, as that the Caſualty of an Hour may leave us without any rational Support. Cauſe theſe Reflections to ſink into our Hearts, and to influence our Lives. Grant that our Neighbour's Affliction may be turned in this Manner to our Advantage; and that We, who meet together to pray for *his* Comfort and Salvation, may depart with more earneſt Reſolutions to provide for our own. And bring *him* and us, We beſeech thee, ſafely through this Vale of Tears, to the Enjoyment of thoſe Things, which *Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man to conceive*; and which Thou haſt prepared for and promiſed to thoſe that love thee, through Jeſus Chriſt our Lord.

For Repentance.

O God, the Father of Spirits, the Author of all Holineſs and all Comfort, Teach us to proportion our Regard to the Importance of each Part of our Nature, and to pray with more Earneſtneſs for the Salvation of our Souls than for the Eaſe of our Bodies. Whether We are in Health or in Sickneſs, We pray that this may be our

conſtant Care; and that this thy Servant, under the Indiſpoſition of this *his* mortal Part, may recover, or retain, and improve *his* Value for that which is immortal. Grant that *his* Petitions for Pardon and Grace may be more fervent than even thoſe for Health; and that if *his* Continuance in this World ſeem deſireable, *his* Preparation for another may appear neceſſary. Convince *him* that the ſame holy Temper of Mind, which is the only Qualification for an happy Death, is indeed the Foundation of all Comfort in Life; and that if *his* Prayers for Pardon are but heard, *He* is equally prepared for either Event. We deſire to leave every other Requeſt to thy free Diſpoſal; but reject us not, We entreat thee, in our Application for ſpiritual Bleſſings, and particularly for the Remiſſion of our Sins. Make us reſigned and content in every State, but a State of Impenitence, and make all our other Deſires ſubſervient to our Improvement in Piety. Continue us then, We beſeech thee, in this Life, till We are fit for another; and then, when Thou pleaſeſt, take us to thyſelf. Hear us, O Lord, for the Sake of our Saviour Jeſus Chriſt.

For

For Forgiveneſs.

O Gracious God, who haſt taught us to pray to thee for Mercy, and haſt promiſed it to thoſe who duly apply to thee for it in the Name of thy Son; Hear our earneſt Supplications for ourſelves, and for this thy Servant, who now deſires to ſeek for and to obtain it through the Merits of *his* Saviour Jeſus Chriſt. Open thine Eyes, We beſeech thee, to the Sufferings, and thine Ears to the Addreſſes of a Soul pierced with a due Senſe of its Wants, and enlightened with the Knowledge of the only Fountain of Hope and of Relief. *He* confeſſes that *He* is unworthy of the Grace *He* aſks, and that Nothing but thy unbounded Goodneſs could encourage *him* to apply for it. But without thy Mercy *He* muſt for ever periſh; and as no Rational Creature can bear the Thought of eternal Perdition, ſo Thou haſt graciouſly declared that Thou *willeſt not the Death of any Sinner.* Enliven therefore *his* Petitions, and accept them; and grant that *He* may obtain Mercy, that *through him Jeſus Chriſt may ſhew forth all Long-ſuffering and Compaſſion. His Life, He* acknowledges, cannot ſtand a ſtrict Teſt and Enquiry; for *if Thou, Lord, ſhouldſt be extreme to mark*

what is done amiſs, O Lord who may abide it? He dares not appeal to the Tribunal of thy Juſtice, but flies to thy gracious Offer of Mercy. Accept *him*, We pray thee, in this Method, according to the bleſſed Covenant of Favour and Acceptance, which thy Son our Saviour purchaſed for us, and publiſhed to us. Prepare *him* by Sincerity of Heart, and Reſolution of Obedience, to apply to thee in Prayer; ſtrengthen *him* by a comfortable Truſt in thee, to proceed uniformly in the Path of Holineſs; favour *him* with farther Time to teſtify *his* Sincerity by a holy Life; and whenever Thou ſhalt pleaſe to call *him* hence, receive *him* to the Arms of thy Mercy through the Interceſſion and Merits of our only Advocate and Redeemer, Jeſus Chriſt thy Son our Lord.

For a right Judgment of our State.

O Holy God, who art *of purer Eyes than to behold Iniquity* without Abhorrence, and yet doſt diſcern it in the moſt ſecret Receſſes of our Hearts; where it often lies hid from the Obſervation of Others, and ſometimes eſcapes our own; Aſſiſt us, we beſeech thee, in the Knowledge of ourſelves, and give us the Underſtanding to judge of our State as it is in itſelf, and as Thou diſcerneſt

cerneſt it to be. We confeſs, O Lord, our Blindneſs and Partiality in every Inſtance of our imperfect Conduct, and more eſpecially in thoſe which relate to our own Breaches of Duty. Make us zealous to correct this Infirmity, and particularly watchful to guard againſt it in every thing relating to the Diſcharge of our Obligations to thee. Deliver us from Indifference and Self-Deceit. Make us ſenſible wherein We have done amiſs, and wherein We have made a right Uſe of thy gracious Aſſiſtance; that We may enjoy the Comfort of a good Conſcience, and may not be miſled by an erroneous one. O Lord, Thou art *greater than our Hearts and knoweſt all things.* Enable us to appeal to thee with Sincerity and Truth; that We may not flatter ourſelves with Security in any voluntary Sin, nor yet diſturb ourſelves with groundleſs Scruples. And grant that, according as our State requires, We may reſolve againſt the Repetition of former Sins, or upon Perſeverance in our habitual Virtues; and in either Caſe confirm, and ſtrengthen, and accept our good Purpoſes for the Sake of our Saviour Jeſus Chriſt.

For

For Strength againſt Temptations.

O Almighty God, who haſt placed us in a State of Trial, grant that We may ever account it our Wiſdom to *prepare our Souls for Temptation*, and to be watchful againſt thoſe peculiar Snares which beſet that State to which thy Providence has called us. Grant that whilſt We are free from thoſe Allurements which attend Proſperity and Health, We may guard againſt any Motions to Doubt or Diſtruſt, to Repining or Murmuring, or any faulty Temper which may be apt to invade us in the Day of our Diſtreſs. Grant that whilſt We are weak in Body, We may yet grow ſtrong in Mind, and may gain Power over thoſe evil Inclinations, which give the great Force to outward Temptation. Prepare us for this Succeſs by a true and deep Humility, that We may know wherein our Weakneſs and our Strength conſiſt. We confeſs, O Lord, that of ourſelves We are not able to think or to do that which is right, but We *can do all Things through Chriſt that ſtrengtheneth us.* For his Grace We apply, that when it is *preſent with us to will that which is good*, We may likewiſe be able to perform it. And ſince it is the ſingular Recommendation of our

our Duty, that We always judge in Favour of it, when We are beſt able to judge of it, when we are free from the Influence of Temptation, give us the Grace to be the more careful againſt it, to decline, as much as poſſible, the Path of it; or to leſſen its Weight, or to reſiſt its ſtrongeſt Efforts. Guard us particularly againſt the Devices of our Spiritual Adverſary the Devil; diſpoſe us earneſtly to reſiſt him and his Suggeſtions, and deliver us finally and perfectly from all his Snares and Aſſaults. Bleſs theſe our Prayers, and proſper, We beſeech thee, our ſuitable Endeavours, that though it is not the Privilege of this mortal State, to get above Temptation, We may yet be enabled, by thy divine Aſſiſtance, to paſs innocently through it. Grant that by this powerful Aid, and the due Improvement of it, We may at length attain to that happy Scene, where no inward Corruption or outward Allurement ſhall interrupt a ready and uniform Performance of our Duty to thee; an entire Dedication of ourſelves and all our Deſires to thy Divine Will. Bring us ſafely, We pray thee, through the manifold Trials of this World, to that perfect State of Obedience and Felicity, for the Sake and through the Merits of our Saviour Jeſus Chriſt.

For Perſeverance in good Reſolutions.

O Almighty God, who art eternal in thy Nature and immutable in thy Goodneſs; Look down, We beſeech thee, with Pity and Compaſſion, on our many natural and moral Defects. Enable us to endure with Reſignation our unavoidable Infirmities, and to correct with Care every voluntary Frailty. Accept our preſent ſincere and warm Deſires of ſerving thee faithfully, and grant that we may never fail in the Sincerity, or abate of the Warmth of Purpoſes which We have ſo wiſely grounded. Prepare us by Humility, by Devotion, by conſtant Diligence, to fulfil theſe neceſſary Reſolutions, to guard againſt every Violation of our Duty, and above all, to prevent ſingle Failures from proceeding to habitual Neglect. Preſerve us from every Inſtance of wilful Tranſgreſſion, or pardon it, and make it the Occaſion of renewing and confirming our Holy Reſolutions. Make our good Purpoſes as laſting as the Reaſons on which they are founded; and convince us every Day more and more of the Neceſſity, and the Advantages of diſcharging our religious Obligations. Strengthen us by thy Grace to act according to this Conviction,

and

and to live like thoſe, who bear it perpetually in their Memories and their Hearts. Continue to us every imperfect Attainment already wrought in us; ſupply what is yet wanting in us, and give us a better Senſe and Knowledge of our ſpiritual Wants. Guard us againſt thoſe Sins, which are moſt apt to beſet us; and againſt thoſe, which, being leaſt ſuſpected, may prove moſt dangerous: And grant that in the Hour of Trial We may have the ſame Thoughts and Impreſſions as in this Hour of Devotion, and may by thy gracious Aſſiſtance be enabled to teſtify them by Perſeverance and Improvement in true Piety and Virtue. Accept our repeated Supplications for this, which is the greateſt Bleſſing that can be conferred in this Life, and will lead to thoſe exalted Bleſſings, which Thou wilt confer in a future State on all who ſincerely obey and truſt in thee, through the Merits of our Saviour Jeſus Chriſt.

For a charitable Diſpoſition in the ſick Perſon.

O Gracious God, to whoſe Mercy We owe both our Being and Well-Being, who haſt taught us to imitate this Divine Attribute, and to exerciſe that Charity to

each other, which Thou haſt ſhewn to us all; Give us Grace to follow thy moſt excellent Pattern and Precept, and to ſhew that benevolent Regard to all Mankind, which We deſire to receive from them. Make us to conſider this as the principal Ornament and Duty of our Life at all Times, and more particularly ſeaſonable in the Day of Sickneſs, when We ourſelves receive every Comfort and Support from the charitable and good Offices of others. Impreſs, we beſeech thee, this Conſideration on this thy Servant, whom thy Providence has called to the Trial of Sickneſs, and has bleſſed with Friends to relieve and ſupport *him* in it. Give *him* a juſt Senſe of the Miſeries, which the more indigent Part of *his* Fellow-Creatures ſuffer under the like Affliction, and a Heart to contribute to the Relief of them. Diſpoſe *him* to a Reſolution of endeavouring to leſſen the Number and lighten the Degree of other Mens Sorrows, and direct *him* to ſome proper Method of communicating *his* Aſſiſtance, and of *diſtributing to the Neceſſities of the Saints.* Raiſe *his* Thoughts from this juſt Compaſſion to their Bodies, to a like tender Regard to their Souls, and incline *Him* to ſhew *his* Charity not only in giving but in forgiving

giving *his* Brethren. Enable *him* to diſcard all Reſentment from *his* Soul, at leaſt every malicious Kind or Degree of it, which thou haſt taught us to know will defeat all our Hopes of Pardon; and make *him* endeavour to ſuit *his* Temper to that heavenly Region, for which it is now *his* juſt Deſire and Employment to prepare *himſelf*. Teach *him*, and teach us all, the comparative Inſignificancy of thoſe things, which create the great Differences amongſt Mankind, and which too often hinder us in the Purſuit of that more important Intereſt, which We may all, without Prejudice to each other, attain; and which would be more effectually ſecured, and more highly exalted by the joint Purſuit of it. Continue us all in this juſt Sentiment, and in this holy Temper of Mind, till We are brought, through thy Mercy, to the fuller Enjoyment of thee and thy Goodneſs. Hear us, We beſeech thee, for the Sake of our Saviour Jeſus Chriſt.

For a Spirit of Forgiveneſs and Reconciliation in the ſame.

O Gracious God, who in the Exerciſe of thy wiſe and good Providence haſt thought fit to ſhew Mercy to Man beyond thy other fallen Creatures; Give us the Grace

to

to ſhew Mercy to Each Other, and to be deſirous to promote univerſal Peace and Good Will throughout the World. Make us to delight in mutual Forbearance and Forgiveneſs for its own Sake, and more eſpecially as an Inſtance of Duty and Obedience to thee. Cauſe us to remember how much We ſtand in Need of Pardon from thee, and even from the Reſt of Mankind, and how indiſpenſably thy gracious Precepts require of us the Return of it to them. Teach us particularly that this Duty, which is ſeaſonable at all Times, and which does much become us both as Men and as Chriſtians, is more ſingularly ſuitable to a State of Sickneſs, and to a Seaſon of Devotion. Cauſe us to reflect how inconſiderable our Miſunderſtandings muſt appear, when Death approaches and Judgment enſues; and when uninterrupted Happineſs is, through thy Mercy, our comfortable Proſpect. And whilſt We are praying to thee for a ſafe Paſſage to that unmerited Felicity, inſpire us with that neceſſary Qualification, a compaſſionate Heart, void of all Malice or Hatred to Others, without which our Petitions cannot be acceptable to thee. Impreſs this Sentiment on this thy Servant, who has now this awakened Call to meditate on the Benefit of Compaſſion,

paſſion, and make *him* as deſirous to forgive as to be forgiven. Cauſe *him* to be earneſt to make Satisfaction to all whom *He* may any way have injured, and to deſire their Pardon; and make *him* equally ready to remit all Offences againſt *himſelf*, and to exerciſe *his* own Forgiveneſs towards the Offenders. And grant that it may now be *his* chief Employment to pray with Sincerity for the eternal Salvation of *Himſelf* and Others; and do Thou, We beſeech thee, hear and accept *his* Petitions for the Sake and through the Merits of our Saviour Jeſus Chriſt.

For a Bleſſing on Remedies.

O Lord, in whom We *live, and move, and have our Being*, who of thy own free Bounty gaveſt us theſe Faculties of Mind and Body, and by the ſame unmerited Goodneſs continueſt them to us, We deſire to be duly ſenſible of theſe Bleſſings Ourſelves, and, through a proper Senſe of them, to implore a Recovery of them for this our diſtreſſed Neighbour. We know that thy Providence conſiſts not in overruling frequently the Courſe of Nature, but in diſpoſing and directing it to anſwer the Purpoſe of thy wiſe Counſels: Diſpoſe, We

beſeech thee, each natural Influence in Behalf of this thy afflicted Servant. Direct to the proper Remedies for *his* Cure, and give Bleſſing and Succeſs to the Application of them. Grant *him* and us a proper Notion of and Truſt in thy Superintendance and Aſſiſtance; that We may look for it in the Way that Reaſon and Revelation direct; neither ſuperſtitiouſly neglecting the Uſe of Human Means, nor prophanely relying on them as the only Means of our Welfare. Let us raiſe our Thoughts and Hearts to thee the firſt Cauſe, whilſt We are applying thoſe ſecond Cauſes, which Thou in Mercy haſt afforded us; and give Efficacy to them in the ſpeedy and perfect Recovery of *him*, for whom our Prayers are now deſired. Grant this, We beſeech thee, for the Sake of our Saviour Jeſus Chriſt.

For the Recovery of the ſick Perſon.

O God, the Giver of our Beings, and Diſpenſer of Health and Sickneſs, of Life and Death; We apply to thee in Behalf of this thy Servant, praying to thee, that *He* may ever acknowledge thy Power and Goodneſs, and may at this Time experience the Aſſiſtance of them. The Wiſhes of Friends avail not; The Powers

of Nature or of Art are of no Force without thy concurring Bleſſing: Bleſs then, We beſeech thee, every Application for *his* Recovery. Support *him* under the Pains that *He* now endures, and deliver *him* ſpeedily from them. Grant *him* ſuch a Senſe of *his* preſent Danger, as may anſwer the Purpoſe for which Thou ſentedſt it on *him:* And grant *him* ſuch a Deliverance from it, as may beſt promote thy Glory, and *his* preſent and future Welfare. Make *his* Petitions for Improvement by this Sickneſs as ſincere as thoſe for *his* Releaſe from it, and crown both with an happy Succeſs. Preſerve *him* in this Life, with a due Senſe of *his* Preſervation; and lead *him* thereby to a better Preparation for and more ſecure Enjoyment of the Felicity of the next. Hear us, We beſeech thee, for the Sake of our Saviour Jeſus Chriſt.

For a due Preparation for Death.

O Almighty God, who haſt made Death the neceſſary Paſſage to eternal Life; Grant that we may ſo earneſtly fix our Hearts on this great Conſummation of our Hopes, that We may be prepared to go through that Paſſage to it without Horror. Let a Holy Life be our conſtant Prepara-

tive, that even a ſudden Departure may prove no Calamity, but may be only the Means of tranſlating us more ſpeedily to Glory; or that a longer Continuance on Earth may be a real Bleſſing, and by increaſing and improving our Virtues, may be the Means of increaſing our future Reward. Make us ever live as thoſe who know that they muſt die, and prepare to die as thoſe who know that they muſt riſe again to Judgment. Make us careful neither to haſten our Diſſolution by Sin or Folly, nor through Fear of it to be terrified from the Diſcharge of any Part of our Duty. When We conſider it as the Law of Nature, make us chearfully ſubmit to that Law from which ſo many Bleſſings are derived to Us; When We conſider it as the Decree of Heaven, diſpoſe us dutifully to reſign Ourſelves to the Divine Will; When We conſider it as the Penalty of Tranſgreſſion, make us thankful that this may be our only Penalty; and when We conſider it as the End of this World's Miſery as well as the Entrance on Glory, lead us to embrace it as our kind Deliverer. Above all, excite us to look up to thee with grateful Hearts, that haſt enabled us thus by Chriſtian Faith and Chriſtian Practice to diſarm and conquer our laſt Enemy, the King of Terrors.

Teach

Teach us duly to value and ſuitably to improve this great Privilege, teſtifying our Eſteem of it by the only ſure Proof, an uniform Virtue, and an humble Truſt in the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is ſeized with ſudden Illneſs.

O Lord, the Giver of Life, and Governor of all Events; We approach thee in Behalf of this thy Servant, the Want of whoſe Interceſſion for us, on the like Occaſion, We ſo lately had equal Reaſon to apprehend. But we know not either our Strength or Weakneſs, and conſider not, as We ought, thy Providential Diſpoſal of either. Let thy Power and Mercy, We pray thee, be magnified in thy farther Dealings with this thy Servant, and grant that *his* Recovery may be as ſpeedy as *his* Diſeaſe was unexpected. Or if this ſeem not good to thy wiſe Providence, let the Continuance of *his* Indiſpoſition afford *him* Time and Inclination to apply *himſelf* ſeriouſly to Repentance, Devotion, and Reſolutions of future Improvement: and grant *him* in thy good Time a Releaſe from *his* Complaints, and an Opportunity of teſtifying the Sincerity of *his* good Thoughts by a Life ex-

emplarily holy and pious. Or if, in thy wiſe Counſels, this Sickneſs is appointed to end in Death, accept, We beſeech thee, of *his* unfeigned Prayers and holy Purpoſes. Pardon the Errors of *his* Life, and the Imperfections of *his* Repentance, and receive *him* to thy Mercy. And give us Grace to improve ſuch Events to an higher Advancement in Piety, that We may be perpetually mindful of the Neceſſity of thy Protection and Favour, and may never live in ſuch a State as We ſhall fear to die in. Let the Remembrance of the Uncertainty of Life contribute to the Innocence of it, that We may be prepared for all Events, and may be fit for the Enjoyment of thy Preſence, when ever thou ſhalt pleaſe to call us out of this World. Grant this, O Lord, for the Sake of our Saviour Jeſus Chriſt.

For one that has been long ill.

O Gracious God, who in the Midſt of Judgment haſt remembred Mercy, and haſt made the foreſt Calamities to which We are liable, to be attended with ſome Advantages; Give thy Grace to this thy Servant, that *He* may look on the diſtreſsful Part of *his* Condition to remind *him* of *his* Sins, and on the beneficial Part of it to remind *him* of thy

thy Mercy; by both to quicken *him* to earneſt Repentance. Let the tedious Diſtemper, which *He* ſuffers under, raiſe *his* Thoughts to the Cauſe of all Human Sorrow in the Diſobedience of Man, and to an humble Reflection on the Diſobedience of Each Man, as a juſt Cauſe of each One's Suffering. But let *him* look on the Time and Opportunity of Repentance hereby afforded as a particular Favour, and improve it into a real Bleſſing. Make *him* thankful that *He* was not ſnatched away in a State of Impenitence, nor cut off in the Purſuit of Sins and Follies. Make *him* thankful that *his* Diſtemper affects not *his* Underſtanding, but that Thou continueſt to *him* the Uſe of *his* Senſes and *his* Reaſon. O continue to *him*, or revive in *him*, the Grace to improve this Opportunity of Mercy; and if *his* long-depending Sickneſs try *his* Patience, let it likewiſe confirm it. Grant that *He* may employ the Time hereby afforded in Acts of Repentance for former Offences, in Acts of Reſignation to *his* preſent Lot, and in Acts of Truſt for thy future Mercy: That whilſt *his* Body is decaying, *his* Soul may be improving, and at their enſuing Separation may be duly prepared to return to thee who gaveſt it, through the Merits and Satisfaction of our Saviour Jeſus Chriſt.

For one that is Bedrid.

O Gracious God, for whom and by whom We were made, who haſt wiſe and merciful Ends to ſerve for thine Honour and our Advantage, even in thoſe Diſpenſations, which may ſeem the leaſt deſireable to us; We deſire to acknowledge and to improve thy Mercy, whether or not We can diſcern the Cauſe, or ſhould chooſe the Method of thy dealing with us. We know that Thou wilt not require more of us than We can do, or lay more on us than We can bear; and We deſire in each Reſpect to conform to thy Will to the beſt of our Power. But it is not thy Will that We ſhould not pray for Deliverance from or Support under our Afflictions. It is thy gracious Direction, that by *Prayer and Supplication We ſhould let our Requeſts be made known unto thee.* Accept therefore our Requeſts in Behalf of this thy Servant, whom thy Providence has confined from the Society of all, but thoſe who through Charity come to adminiſter to *his* Conſolation. Encourage and proſper this good Work, and accept our Petitions for this our diſtreſſed Neighbour. Sweeten this Confinement to *him*, and grant *him* every Comfort and Relief which the Nature of *his* Diſtreſs

treſs will admit of. Let *his* Mind be ſtill capable of looking into itſelf, and of enjoying thee, and teach *him* to know that this is the principal Bleſſing of every Situation in Life. If any particular Miſconduct has called for this as a neceſſary Act of Diſcipline, make *him* thoroughly ſenſible of ſuch Offence, and truly penitent for it. Grant that *He* may turn to thee with *his* whole Heart, and may learn that a Bed of Sickneſs ſo applied is more valuable than the moſt perfect State of thoughtleſs Health. Or if *his* Tranſgreſſions have not been diſtinguiſhed beyond the Reſt of Mankind, yet let *him*, and let us all remember, that our daily Offences deſerve a ſeverer Puniſhment, and that thy Mercy is ſhewn in giving us our Share of Affliction in this World. O ſanctify it to us, and more eſpecially give thy Grace to this thy Servant, to conſider and to apply even this Diſtreſs as an uſeful Deliverance from many dangerous Temptations, and as an Opportunity of exerciſing many valuable Virtues. Grant that *He* may hereby continue in the preſent Scene to be the Object of thy Favour, and Heir of thy Promiſes: that if *He* deſcend not ever from this Bed of Affliction to converſe again with Men on Earth, yet *He* may at length aſcend from it to the Society of *Juſt Men made perfect in Heaven*, through the

the Merits of Him, that is the Mediator of the new Covenant, Jeſus Chriſt our Lord.

For one that is hurt by any Caſualty.

O God, by whoſe Mercy We live, and live ſo ſecurely, that We are not often viſited with thoſe Caſualties, which haſten Death, or make Life uncomfortable; Give us Grace to look up with Thankfulneſs to thee for our own happier Lot, and to look down with Compaſſion on this our *Brother*, in whom Thou haſt given us an Example of the Uncertainty of our Continuance here, and of all the Enjoyments attending it. Convert, We beſeech thee, this ſad Calamity into a real Bleſſing to *him* by the wiſe and good Uſe, which We pray that *He* may be enabled to make of it. Suffer *him* not to eſteem it as the Effect of Chance, but teach *him* to look on every Event as befalling us by thy Appointment or Permiſſion, and to order it to the End, which *He* may reaſonably believe thy Providence intended by it. Let it awaken the Remembrance and ſtrengthen the Abhorrence of every Tranſgreſſion, which may have provoked thee; and let it confirm every Virtue and perfect every good Reſolution, which may incline thy Mercy towards *him*. In the mean Time

have

have Compaſſion on *his* preſent ſorrowful Condition, and grant *him* as effectual and ſpeedy Aſſiſtance as the Nature of *his* Caſe will admit. Leſſen, We entreat thee, *his* Danger; aſſwage *his* Pains, and grant *him* Patience under thoſe Applications, which may be neceſſary to *his* Cure. Give Succeſs to the Remedies that are judged proper for *his* Recovery, and bleſs thoſe with a right Judgment, who are to preſcribe to *him*, or to perform the preſcribed Operations upon *him*. And grant that We may remember Our daily Perils and our daily Duties; that Piety is the only Foundation of Security; and that if our final State be but ſafe, We have no Reaſon to tremble at the Apprehenſion of thoſe unforeſeen Caſualties, which may haſten us to it. Confirm us in theſe Thoughts and in ſuitable Endeavours, and accept our Prayers through the Merits and Mediation of our Saviour Jeſus Chriſt.

For one whoſe caſual Hurt is likely to prove mortal.

O God, who haſt warned us by many Diſpenſations of thy Providence, and many Directions in thy Holy Word, *in the Midſt of Life to think of Death*, and to be ever

ever prepared for the Summons, whereby Thou mayſt think fit at any Time, and in any Method, to call us to thyſelf; Grant that We may keep this continually in Mind, not to anticipate uncertain Evil, but to ſecure in all poſſible Events our certain Good. Let the Example before us remind us of our own perilous Condition, and incline us at this Time to pray and wiſh for *him* what We ſhould with Reaſon deſire for ourſelves under the like Misfortune. *His* late promiſing State of Health and Welfare is now, by the Permiſſion of thy righteous Providence, ſuddenly converted into ſevere Pain and extreme Danger. If thy Wiſdom ſees it fit for *him*, convert, We beſeech thee, *his* preſent calamitous State into as ſudden an Expectation of Relief and Support; or bleſs us with the Hope of *his* Security and Recovery, though farther Time be neceſſary to the Accompliſhment of it. Above all, grant that the State of *his* Mind may be ſuitable to the Infirmities of *his* Body. Let the Sincerity and Fervency of *his* Devotion be ſuch as may qualify *him* for Continuance in this Life; or for a Departure from it. Let the preſent Temper of *his* Soul be as reſigned and heavenly, as We hope it always has been, and as We pray it may ever be hereafter, if our Prayers for *his* Recovery are bleſſed

with

with Succeſs. Or if this Calamity be appointed to be the Means of removing *him* from this World, accept our earneſt Interceſſions for *him*, that this may be *his* only Penalty; that the Integrity of *his* Heart and the Warmth of *his* preſent Devotions, may ſupply the Place of that more ſolemn Preparation, which a different Indiſpoſition might have permitted and required. Pardon, upon *his* devout Supplication, and through the Merits of *his* Saviour, *his* former Errors and Offences; accept *his* Progreſs in Virtue, however imperfect; and bring *him* ſafely out of this *his* Miſery, to the Enjoyment of perfect and unalterable Felicity purchaſed by the Blood of *his* only Redeemer, Jeſus Chriſt.

For one that is to undergo a ſevere Operation.

O Gracious God, who in all the Diſpenſations of thy Providence haſt joined Mercies with Judgments, haſt appointed Remedies for our ſoreſt Complaints, and yet haſt permitted Terror often to attend thoſe very Remedies, ſtrengthening Us with a natural Love of Life, to endure them; Give us Grace to apply all theſe Diſpenſations to the End intended by them, and to behave in all, like Creatures juſtly

ſubjected

ſubjected to thy Diſcipline, and infinitely obliged to thy Goodneſs. Let the Pains and Miſeries, which We are all liable to, raiſe our Compaſſion to each other, and our Reſignation to thee, who art our only Support and Comfort in all our Diſtreſſes. Give us Sincerity and Earneſtneſs in our Petitions for this our diſtreſſed *Brother*, and grant Succeſs to the Supplications thus offered up on *his* Behalf. Support *him* by thy Grace under the afflictive Remedy judged neceſſary for *his* Recovery. Leſſen *his* preſent Apprehenſions of it, and grant that it may prove leſs terrible than *his* Apprehenſions, and moſt effectual to *his* Cure. Strengthen *him* to endure it; bleſs *him* to receive Benefit by it, and let the Hope of Health and Strength, and of an innocent and comfortable Uſe of them, be ſecurely eſtabliſhed. And grant that the Pain, which is only Medicinal, and intended for *his* Bodily Welfare, may prove of equal Advantage to *his* Soul; may guard *him* againſt the Pain, which will be inflicted on the impenitent by thy Vengeance; and may lead *him* to thoſe holy and good Reſolutions, which if faithfully fulfilled, will end in painleſs and perpetual Enjoyments. Hear us, We beſeech thee, for the Sake of our Saviour Jeſus Chriſt.

For one that is maimed.

O God, by whoſe Wiſdom and Power We are *fearfully and wonderfully made*, yet are not ſufficiently thankful for the moſt general and moſt important Bleſſings of Life; awaken us, We beſeech thee, to a better Senſe of Mind, who are bleſſed with a ſound and perfect Uſe of Body; and ſuffer us not to learn the Value of this Bleſſing merely by the Want of it. Let the Imperfections of this our diſtreſſed Neighbour excite us only to Gratitude to thee for our preſent happier Lot, to Compaſſion to *him*, whoſe Wants call for Aſſiſtance, and to Humility in ourſelves, who are daily liable to the like Calamities. Make us deſirous to ſupply by our charitable Aſſiſtance that Uſe of thoſe Limbs, which We cannot reſtore; and give *him* Grace reſignedly to bear, and piouſly to improve the Affliction that is ſent on *him*. Make it the Care of *his* enſuing Days to perfect *his* better Part, and grant that *He* may ever remember and apply thoſe Words of *his* Saviour, that *it is better to enter into Life halt or maimed*, than being whole or ſound to be *caſt into everlaſting Fire*. And let *him* and us raiſe our Thoughts and Hopes to that glorious Time, when

when all Infirmities and Imperfections ſhall be no more; when a ſincere Faith, and a holy Practice ſhall be rewarded with the Felicity of our whole Being; and We ſhall receive our Bodies ſpiritualized and perfect, and ſuited to the Immortality and Happineſs of our Souls. Lead us, We beſeech thee, by Piety and Holineſs, to the Enjoyment of that bliſsful State, through the Merits of our Saviour Jeſus Chriſt.

For one that is in great Pain.

O Gracious God, who doſt not *afflict willingly nor grieve the Children of Men*, who ſendeſt even Pain and Trouble on us for wiſe and good Ends, as neceſſary Meſſengers to call us to thyſelf, to correct our Vices, or to confirm our Virtues; Grant that We may make them as ſalutary as Thou deſigneſt them, and that by a wiſe and pious Application of them, they may prove the Inſtruments of, and Paſſage to an Happineſs without End or Interruption. Though *no Chaſtening for the preſent ſeemeth to be joyous but grievous*, yet We know that it *afterwards yieldeth the peaceable Fruit of Righteouſneſs to them that are exerciſed thereby*; and We ſincerely pray, that whatever may be our outward Trials, our inward Exerciſe may be

Righteouſneſs

Righteouſneſs and Devotion. But with this principal Regard to our ſupreme Concern, We preſume likewiſe to implore thy Mercy in the Relief and Support of thoſe Troubles, which attend the Paſſage towards it. Thou knoweſt the Infirmities of our Nature, that it is little, which We can endure, though it is much that We deſerve; and that continued or intenſe Pain is in itſelf more terrible to us than even the Proſpect of our Diſſolution. No outward Advantages can alleviate it, nor even a good Conſcience remove it; but to thee only We can apply for the ſure Alleviation or Removal of it. To thee therefore We do apply for the Relief of this our much-afflicted *Brother*; beſeeching thee to eaſe *his* Pains and to reſtore *his* Health. Grant *him* a comfortable Intermiſſion, and a ſpeedy Concluſion of theſe *his* grievous Sorrows. Refreſh *his* Spirits; lighten *his* Sufferings; pardon *his* Sins; and bring *him* ſafely through this Vale of Tears to the Enjoyment of thy happy and glorious Preſence, for the Sake and through the Merits of thy Son, our Saviour Jeſus Chriſt.

For one whoſe Pain is abated.

O Gracious God, whoſe Compaſſion is greater than our Patience, and whoſe Vengeance leſs than our Iniquities; who

haſt left us no Refuge but Devotion in our ſevereſt Pains, and whoſe Ears are ever open to our Prayers; make us as ready to acknowledge thy Mercy in relieving us, as to implore Relief in our Diſtreſs; and accept our humbleſt Tribute of Thanks and Praiſe for that Interval of Eaſe and Refreſhment, which Thou haſt granted to this thy Servant from *his* late great Miſery. Continue, We beſeech thee, and confirm, and compleat this Mercy, till it end in a perfect Recovery of *his* Health and Strength. Grant that the Joy, which Nature inſpires on a ſudden Releaſe from painful Senſations, may lead *him* and us to that farther Joy, which Reaſon dictates, and Religion confirms; that it may teach us to be more thankful for the many Days of Eaſe and Comfort, which by thy Mercy We enjoy; and to look forward to that uninterrupted Scene of Pleaſure and Delight, which by thy Promiſe We are taught to hope for. Prepare us for that Scene by an entire Reſignation of ourſelves in all Events to thy good Providence, and by a devotional Improvement of every Diſpenſation, which Thou ſhalt think fit to ſend on us in our Paſſage towards it. Give us Patience under Sufferings, and Gratitude in the Removal of them, and in both a true Application of Heart to thee and thy Service. Quicken theſe Graces

in

in this thy Servant at this Time, and in us at all Times, that We may in Health prepare for the Viſitation of Sickneſs, and in Sickneſs for the Enjoyment of Health; and in each intermediate Interval may thankfully apply each Degree of Eaſe and Refreſhment to the Improvement of our Souls, and the Acknowledgment of thy Mercy. And bring us ſafely, We pray thee, by ſuch Steps as thy Providence ſhall ſee fit, to the Attainment of final and perfect Happineſs, through the Merits of our Saviour Jeſus Chriſt.

For one that has a noiſome Diſeaſe.

O Lord, who haſt diſpoſed us by Nature, and commanded us by Precept, to love one another, to ſupply each Others Wants, and to relieve each Others Diſtreſſes; Grant that We may ever be ready to diſcharge theſe Offices, and may not be tempted to decline to give our Aſſiſtance for thoſe very Reaſons for which it is moſt wanted. Accept our Services, and hear our Prayers for this our diſtreſſed Neighbour. Relieve the Calamities of *his* Body, and the Diſtreſſes of *his* Soul, and reſtore *him* to a more comfortable Enjoyment of this World, that *He* may live to make a better Preparation for

another. Enable *him* to endure theſe Calamities, which cannot laſt long; and to prevent thoſe, for which there is no Relief. And as Thou inſtructeſt us by our Senſes, and haſt ſubjected this corruptible Part of us to Diſeaſes, which Piety cannot prevent, nor Wealth remove, teach us to ſubmit to them with dutiful Patience, as to other Trials; and to eſteem it no great Condeſcenſion to lend our beſt Help to alleviate ſuch Diſtreſs as We are all equally ſubject to. Teach us rather to make it the Occaſion of contemplating and gratefully acknowledging that great Privilege, which Thou haſt propoſed to our Hopes, in the Promiſe of the Reſurrection of our Bodies; when this diſeaſed Part of us ſhall be reſtored to us pure and immortal, free from a Poſſibility of Ruin or Corruption. Enable us by this glorious Proſpect patiently to endure all the Inconveniences of our Paſſage towards it, and reſignedly to bear the ſevereſt Sufferings, which Nature unavoidably expoſes us to, and which Art cannot always relieve. Let an happy End of all our Miſeries be our ſupporting Hope, and the Diſcharge of the Conditions of it be our conſtant Care; and bring us all ſafely through this Scene of Sorrows, and Vale of Tears, to that Happineſs, which is as much beyond our Comprehenſion as our Deſerts;

and

and which Thou haſt promiſed to all faithful Chriſtians, through the Merits of our Saviour Jeſus Chriſt.

For one that has an infectious Diſeaſe.

BLeſſed Lord, who haſt given us ſuch a Nature, and placed us in ſuch a Station, as ſhould keep us in a conſtant Dependance on thy Providence; Grant that the Infirmities of the one, and the Caſualties of the other, may ever have that happy Effect; and that by bringing us to an entire Truſt in thee, thy ſevereſt Judgments may prove real Bleſſings to us. Make us mindful that We are ſubject not only to the gradual Decays of our Conſtitution, to the intended Violences of the Wicked, and to unforeſeen external Accidents, but likewiſe to the Seeds of acute and violent Diſeaſes lodged within us, which are ſpeedily kindled by Others, or eaſily communicated to them. Let a Remembrance of this fix in us a Senſe of our Frailty, and of our Obligations, that We may endeavour to be uſeful to others, whilſt We live, and accepted by thee when We die. Make us thankful that We are not frequently viſited with theſe ſore Diſtempers, and make us induſtrious to adminiſter all the Aſſiſtance under theſe afflictive Caſes, which We ſhould

deſire ourſelves, if We were in the like Condition. Have Mercy, We beſeech thee, on this thy Servant in this ſudden Alteration of *his* State, and perilous Progreſs of *his* Diſeaſe. Grant that *He* may ſafely paſs through it *himſelf*, and, if it ſeem good unto thee, grant that *He* may not be the Inſtrument of communicating the like Degree of Danger to others. Preſerve *his* Underſtanding, relieve *his* Pains, ſupport *his* Spirits, and give *him* as ſafe and ſpeedy a Paſſage through *his* Diſtemper, as the Nature of it will admit, and as thy Wiſdom ſhall ſee proper. And in the mean Time give *him* and us an entire Reſignation to thy bleſſed Will, and a ſincere Diſpoſition to improve every Event to thy Honour, and our own Salvation, through our Saviour Jeſus Chriſt.

For a Family under Inoculation.

BLeſſed Lord, who in Judgment haſt ſubjected our Bodies to many acute Diſeaſes, and in Mercy haſt afforded us many ſalutary Remedies againſt them, by both to awaken in us a due Dependance on thee; We earneſtly deſire to improve in this our bounden Duty towards thee, and to conſider every human Help as an Inſtrument under thy Divine Direction. In this ſincere Belief and Perſuaſion, We

We preſume to implore thy Bleſſing on the Means which We are now uſing for the Preſervation of this *Family* from the uſual Perils attending one of the ſoreſt Diſeaſes to which our Nature is liable. We have adminiſtered the beſt Aſſiſtance, which a Senſe of Duty, and a Deſire of *their* Welfare could ſuggeſt, with a ſincere Truſt in thy Providence and Hope in thy Mercy, and do devoutly ſue unto thee for an happy Event of this Undertaking. Deliver *them*, We beſeech thee, from all real Danger in their Paſſage through it; and if it ſeem good unto thee, preſerve *them* from the Appearance, and us from the Apprehenſion of it. Prepare us for this Mercy by an entire Reſignation to thy Will; Guard us both againſt Preſumption and Diſtruſt; and grant that *they* and We may live to rejoice together in our Succeſs, and to praiſe thy Holy Name for this with thy many other Bleſſings towards us. Above all, give us all a due Senſe of the Uſe of Life, that our other Views, in our Endeavours of preſerving it, may be ſubordinate to that which ought to be the great End of it. Whilſt therefore We recommend to thy particular Protection in *their* Bodily Eſtate *thoſe* whoſe Health and Welfare do at this Time engage our more immediate Care and Thoughts, We beg likewiſe

for the ſame favourable Mercy to *their* Souls; that *They* may ſerve thee with their future Strength, may grow in Grace as they advance in Years, and may hereafter, by the faithful Diſcharge of *their* Duty, become uſeful both to *themſelves* and to the World. Theſe Mercies We preſume to aſk only for the Sake and through the Merits of thy Son our Saviour Jeſus Chriſt.

For one that wants Sleep.

O Almighty God, without whoſe daily Help We could no more continue in Being, than We could have come into it without thy Power; We deſire to receive not only ſubmiſſively, but thankfully, even every Calamity, which reminds us of our Dependance on thy Providence, and calls us to the Acknowledgment of it and Application to it. In every Interruption of our Health, or of the Means of preſerving or reſtoring it, We ſee the Importance of thoſe Bleſſings, which by thy Bounty We enjoy conſtantly, and are therefore apt too little to regard. By this Inſtance of our *Brother*'s Sufferings We learn to diſtinguiſh and to value the Comfort of that natural Refreſhment, which is uſually afforded each Night to our wearied Limbs and Spirits. We de-

ſire to compaſſionate *his* Want of this Comfort, and to implore the Return of it for *him*, whoſe Strength is more waſted by *his* Sickneſs than it would be by Labour, and who is now deprived of this Method of recruiting it, when *his* Caſe ſeems moſt to need it. *Thou holdeſt his Eyes waking*; *He is ſo feeble that He cannot ſpeak his* own Diſtreſs, but muſt ſink under the Continuance of this Complaint, and be diſabled from all Acts of Duty as well as of Enjoyment. Accept our Devotion in our Deſire of ſpeaking for *him*. Bleſs our Prayers, which Thou ſeeſt proceed from our Hearts, and aſſiſt them that they may reach the Ears of thy Mercy. Grant *him* ſuch Reſt and Repoſe as may ſupport *his* Spirits, and reſtore *his* Strength, and bring *him* again both to a Capacity and Diſpoſition to praiſe and ſerve thee *his* Maker and Preſerver. In the mean Time let not *his* Mind be reſtleſs, though *his* Body be ſo, but let *him* endeavour to compoſe *his* Spirits, and bear *his* Affliction by a dutiful Submiſſion to thy Providence; and bleſs *his* Reſignation, We beſeech thee, with a Removal of this Trial of it. Grant *him* a comfortable Reſt here, and bring *him* in thy good Time to eternal Reſt hereafter, through our Lord Jeſus Chriſt.

For

For one that is in Danger through exceſſive Sleep.

O God, who ſeeſt and deſigneſt Events, which lie beyond the Reach of our Diſcernment, and often intendeſt Mercy, when We are moſt apprehenſive of thy avenging Judgment; pity, We beſeech thee, the Ignorance and pardon the Errors of our beſt meant Services. Accept our Prayers for this thy Servant, who is ſo little able to attend to them *himſelf*, and grant that this deep Sleep, which We fear may ſignify or produce ill Effects, may prove indeed the Means of *his* Refreſhment and Recovery. Make us ſenſible in the mean Time of the Advantage attending *his* particular Caſe, in that *He* is free from any acute Pains, and the many heavy Complaints which follow upon a Want of Reſt. An eaſy Departure, without Torture or Agony, is, We confeſs, very deſirable to our frail Nature. Yet if it ſeem good unto thee, defer, We pray thee, at this Time this Method of Mercy, and reſtore *him* to *himſelf* and to *his* Friends. Let not this Emblem of Death lead to the real State itſelf, but awaken *him* to the Enjoyment of Life, and to the Diſcharge of Duty. Let the Incapacity of *his* preſent Condition

Condition remind us now, and be the Means of reminding *him* hereafter, of the Neceſſity of devoting ourſelves to thee in the Time of Health and Strength, when We are ſound in Mind and Body; that We may at all Times be ſecure of thy Favour, and may be entitled to thy Mercy, even when We are not able to aſk it. Hear our Prayers for *him*, and hear the Prayers of our Friends for us, when our Diſtreſs ſhall need them, and their Charity ſhall offer them, in the Name and for the Sake of our Saviour Jeſus Chriſt.

For one whoſe Indiſpoſition is owing to the Miſbehaviour of Others.

O Gracious God, who calleſt us to thyſelf, and to a Dependance on thee, by many ſore Afflictions as well as many undeſerved Bleſſings, and permitteſt us not to chooſe the Kind or Method of our Trial; We deſire to reſign ourſelves in all Things to thy wiſe Diſpoſal, that We may endeavour to render thoſe Events profitable to us, which are leaſt agreeable. Have Pity, We beſeech thee, on this thy Servant, and grant *him* Support under Trouble and Deliverance from it. Comfort *him* with this Reflection, that *his* Sorrows are not ſo much owing to *his* own Miſconduct as to that of Others; and

and grant that a ſpeedy Amendment of thoſe, for whom and by whom *He* is afflicted, may contribute to *his* ſpeedy Recovery and Delight. As Thou art pleaſed to make the Miſbehaviour of thy Creatures inſtrumental to the Purpoſes of thy good Providence, aſſiſt us in making it inſtrumental to our own Improvement; that We may more ſtrongly deteſt that Iniquity, which is attended by ſuch unhappy Effects; and may more firmly reſolve on the Purſuit of Virtue as yielding a Satisfaction, which no Fault or Folly of Others can deprive us of. Grant that by theſe Reflections, and the wiſe and juſt Application of them, the Peace and Health of this thy Servant may be reſtored; that *his* Mind may be compoſed, and *his* Bodily Complaints relieved; and the Welfare of Both may be eſtabliſhed by Reſignation to thy Will, and Truſt in thy Favour. Grant, if it ſeem good unto thee, that *He* may live to ſee an happy End of all *his* Troubles in this World; or at all Events bring *him* in thy good Time to a joyful Concluſion of them in the next, through the Merits of our Saviour Jeſus Chriſt.

For one whoſe Indiſpoſition is owing to his own Miſbehaviour.

O Gracious God, who in the Exerciſe of thy Providence haſt not only appointed Sorrow, and Trouble, and Sickneſs, and Death, to be the general Puniſhment of the Sins of Mankind, but doſt often enable them to diſcern their particular Sin in their Sufferings, by making their very Tranſgreſſions to be productive of immediate Calamities; Grant, We beſeech thee, that this thy Servant may perceive and acknowledge this to be the Caſe of *his* preſent Affliction. Make *him* confeſs with due Contrition, that *He* miſtook the Path of Pleaſure and Comfort, when *He* deviated from thy Commandments; and make *him* apply to the only remaining Refuge and Support in an immediate and laſting Return to them. Give *him* the Grace and Goodneſs to acknowledge thy Mercy in this Diſpenſation of thy Juſtice, in awakening *Him* by theſe Sufferings, before it be too late, and making this temporal Puniſhment the Means of warning *him* to avoid that which is eternal. Let the aggravated Diſtreſs which *He* feels in this Calamity, in the Pain itſelf, and in having been the Occaſion of bringing it on *himſelf*,

himſelf, remind *him* how infinitely more ſeverely the ſame Reflection will torture thoſe, who are in the final State of Miſery without any Degree of Hope; and make *him* reſolve to ſpend the Remainder of *his* Days in endeavouring to eſcape that dreadful Condition. Grant that the Hope of thy Favour may be the Motive, and a Regard to thy Will the Rule of every future Action of *his* Life; and raiſe *him* up again, We pray thee, to teſtify the Sincerity of *his* preſent good Reſolution by the Fruits of an holy and exemplary Life. Grant that *He* may experience the Pleaſures of true Piety, as *He* has the Miſeries of Diſobedience; and that this happy Change may redound to thy Glory and *his* everlaſting Salvation, through our Lord and Saviour Jeſus Chriſt.

For one that is patient under Illneſs.

O God, who haſt taught us by the Defects of our Nature, as well as by the Excellency of our Religion, to have Regard to Each Other, and to be concerned for the Welfare of our ſuffering Brethren; We deſire to expreſs our ſincereſt Wiſhes and Prayers for the Recovery of this thy afflicted Servant. We feel not his Afflictions with the leſs Concern, becauſe *He* expreſſes not vehe-

vehemently the Acuteneſs of them, but bears them with a dutiful Reſignation *Himſelf*. Bleſſed be thy Name that, in the Language of thy holy Word, *He accepteth the Puniſhment of his Iniquity*, ſuſtaineth the Correction due to *his* Offences with an holy and pious Reſolution, and is prepared to ſubmit to the farther Diſpenſations of thy bleſſed Will. We beſeech thee in Mercy to bring *his* preſent Trial to an happy and ſpeedy Concluſion, and to continue thy Grace to *him*, that *He* may preſerve the ſame Evenneſs of Temper in a more comfortable Station, and may be as moderate in Enjoyments as patient under Sufferings. Give us Grace to imitate the ſame Calmneſs and Reſignation, whenever thy Providence ſhall call us to the ſame Trials, and let us quicken our Services and Endeavours on *his* Behalf, who ſo tenderly and gratefully receives them. Grant that *his* preſent Reſignation may prepare *him* for, and be attended by every other Virtue which Thou requireſt in *him*; and reward it, if it ſeem good unto thee, with a longer and more comfortable Continuance in this World; or with a Tranſlation to that happier State, where Patience will be no longer wanted; but where *He* ſhall enjoy uninterrupted Felicity in thy glorious

Preſence, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is fretful to Attendants.

O Gracious God, who haſt taught us that We are in a State of Trial, and haſt proved it to us equally by the Uſe of the Comforts which attend our Health, and of the Diſtreſſes which oppreſs us under Indiſpoſition; Give us Grace to ſhew our Senſe of this Doctrine by ſuch Behaviour under each of theſe Conditions, as is ſuitable to our Belief of this Probation. Make us, who enjoy Soundneſs and Strength of Body, thankful for thoſe Bleſſings, and temperate in the Enjoyment of them; and make this thy Servant, who is now afflicted with Sickneſs, reſigned in *his* Condition, and patient under *his* Sufferings. Cauſe *him* to reflect, that this is now the proper Trial and Expreſſion of *his* Duty; that it is the principal Virtue, which *his* preſent Circumſtances require; and almoſt the only one, which *his* growing Infirmities permit *him* to practiſe. And ſince *his* Patience, though enjoined and accepted by thee, yet does not extend to thee; ſince it cannot be profitable to *his* God, yet cannot but be ſo to *himſelf* and *his* Friends,

Friends, make *him* conſider *his* tender Conduct towards them, as the proper Method of teſtifying *his* dutiful Reſignation to thee. Make *him* ſhew *his* Contentment by an habitual Readineſs to comply with Directions, and to acknowledge the good Offices done for *him*. Let *his* kind Acceptance of the Endeavours of Aſſiſtance make the Labours and Services of this Sort leſs uncomfortable. Teach *him* to ſuppreſs the firſt Motions of groundleſs Reſentment, to ſuſpect the Infirmities of a painful Body, and wearied Spirits, and gratefully to confeſs and apply the friendly Offers of Attendance and Support. Pardon every faulty Degree of Impatience, which may have appeared in *him*, and diſpoſe and enable *him* to correct it for the future. Incline us likewiſe on our Part to make Allowances for Infirmities, which We ſoon may feel; to be as unwilling to take as to give juſt Cauſe of Exception; that by mutual Charity and Tenderneſs We may relieve and lighten thoſe Sorrows which We cannot prevent or remove. And accept, We beſeech thee, our ſincere and united Prayers for thy Aſſiſtance in relieving and removing that Sickneſs, which now occaſions them. Hear us, O Lord, for the Sake of our Saviour Jeſus Chriſt.

For one that is fearful of Death.

O God, the Author of our Being and of our Faculties, who for wise and good Ends hast implanted in our Nature a Desire of Life, and hast not left us without rational Causes of the Terror of Death; Give us Grace to carry both to that Degree, and that only, which thy Providence intended, and thy gracious Revelation through Christ has allowed. Let Resignation to thy wise Disposal in all Events be our first Principle and Practice; Let our Improvement in Piety and Virtue cut off all Apprehensions from thy Vengeance, and let the firm Belief and Expectation of thy gracious Promises in another Life, exalt our Hopes, and even lead us to look on the Exchange as highly desireable. But if Nature prevails, and unavoidable Terrors press on us, if former Provocations and present Imperfections discompose our Mind, and lessen the Comfort of that glorious Prospect; if Affection for the Persons and Regard to the Welfare of Survivors tie down our Thoughts and Wishes to Continuance upon this Earth, pardon then, We beseech thee, each Fault, and pity each Infirmity in our Composition, which inclines us to any immoderate Fondness for this World. Suffer

us not to contract any real Guilt in this Matter, nor to diſturb ourſelves with that which is merely imaginary. Let us not be forward to cenſure others, nor even to blame ourſelves, for Fears of this Kind; leſt We miſtake Indiſpoſition for Diſobedience, and charge thoſe Apprehenſions as criminal, which may have much that is excuſeable, and ſomewhat that is commendable in the Cauſe of them. Teach us to reject with Abhorrence every Inclination which would oppoſe itſelf to thy bleſſed Will, and to endeavour to riſe above and conquer all Deſires that would delay our beſt Happineſs, and if the *Spirit be thus willing*, We implore and hope for thy Mercy, though *the Fleſh* continue *weak*. Yet, if it ſeem good unto thee, Deliver us not only from the Fault but from the Uneaſineſs attending too ſtrong a Fear of Death. In particular, We pray thee to relieve the Apprehenſions and ſupport the Spirits of this thy Servant. Give *him* an holy and entire Confidence in thy Goodneſs. Pardon *his* Sins that Death may loſe its Sting; and when the rational Grounds of the Fear of it are removed, remove or abate thoſe which are merely natural. Make it *his* conſtant Care to be prepared for thy Mercy, whether in Life or Death, that *He* may neither deſpair of the one, nor tremble at

the other; but may reſign *himſelf* with Compoſure to thy Diſpoſal, in a well-grounded Hope of final Happineſs, through the Merits and Mediation of Jeſus Chriſt our Lord and Saviour.

For one that is impatient for Death.

O God, in whoſe Hands our Time is, and in whoſe Diſpoſal We ſhould wiſh it to be; Give us Grace in this, and in all other Particulars, to conform ourſelves to thy Holy Will, and to chooſe Life or Death, as Thou ſhalt ſee fit to chooſe it for us. Suffer not any Impatience to diſgrace our Faith or Virtue, or to prevent that Senſe of Duty, which Sufferings ſhould particularly inculcate. Give this thy Servant, whom Thou haſt called to partake of Sufferings, a Degree of Reſignation ſuitable to the Condition in which Thou haſt placed *him*. Make *him* more ſolicitous that they may at length have a ſecure and happy End, than that the End be haſtned before the appointed Purpoſes are anſwered, for which thy Providence afflicted *him*. Make *him* remember that thy Mercy will not fail to proportion *his* Strength to *his* Trial; and direct *him* to look to the Author and Finiſher of *his* Faith, who was *himſelf* made perfect through Sufferings,

ferings, and who will ſupport thoſe who imitate *his* Pattern. Let the Thought of appearing at thy Tribunal after *his* Departure hence, make *him* ſtand in Awe of that ſolemn Exchange, and deſirous rather of farther Time for better Preparation, than uneaſy to be removed from *his* preſent Station with *his* preſent imperfect Attainments. Teach *him* to ſerve thee by paſſive, if *He* cannot by active Virtue, and to ſhew by *his* Behaviour the Influence of thy rational Religion, beyond the Power of Philoſophy, or of Superſtition. Teach *him* to apply *himſelf* to Devotion, to divert thereby *his* Thoughts, alleviate *his* Pains, and make them the Means of preventing ſuch as will never end. Grant that a Truſt in thee may be *his* firm Support, and a Deſire of thy Promiſes *his* conſtant Aim, and that *He* may be content to wait for ſuch unmerited Rewards, till thy Mercy ſhall think fit to call *him* from hence, through Jeſus Chriſt our Lord.

For one that has attempted to lay violent Hands upon himſelf.

O Almighty God, whoſe great Prerogative it is to kill and to make alive, who only haſt Authority to perform the former,

and Power to effect the latter; Give us a juſt, that is, a deep and practical Senſe of this thy Right of Dominion over us, and this thy gracious Exerciſe of it; that both with Regard to the Enjoyment of Life, and the Continuance of it, We may reſign ourſelves abſolutely to thy wiſe Diſpoſal. In particular, grant, We beſeech thee, this Senſe of Duty to thy Servant here preſent, whoſe fatal Miſcarriage We meet to deplore, and whoſe happy Deliverance from it We deſire to improve. Thou, O God, who art the God of Life, art the Judge of Hearts, and alone knoweſt the Degree of Guilt, which has occaſioned an Action in itſelf ſo plainly repugnant to Nature, to Reaſon, and to thy gracious Revelation. If any latent Diſbelief of thy Providence has occaſioned this dreadful Attempt upon *himſelf*, awaken *him* to the numberleſs Proofs, which ſurround *him*, of thy Creation and continual Preſervation of *him*. Convince *him* that in thee alone We *live, and move, and have our Being*, and that without thy conſtant Support We ſhould fall into our firſt Nothing. Or if an habitual Neglect and Diſregard of thee, and of *his* Obligations to thee, have been the Means of leading *him* to this higheſt Act of Diſobedience, excite in *him* then a juſt Horror on the Review of *his* extreme Guilt

and Danger, and of the fatal Progreſs of thoughtleſs Sin and Wickedneſs. If the Violence of ungoverned Paſſions has overſet *him*, if Impatience under Misfortunes has led to this ſelf-deſtroying Scheme, as a Remedy and Refuge from them, contrary to *his* own better Judgment in his calmer Hours, let *him* now reflect on the Heinouſneſs of ſuch Impiety, ſuch a daring Offence againſt *his* own Belief of the Superintendance of thy Divine Majeſty. Teach *him* the Duty and the Deſireableneſs of ſubmitting *himſelf* in all Things to thy holy Will, of bearing contentedly *his* preſent Troubles, of improving them to the Purpoſes of true Piety, and of leaving the End of them to thy Wiſdom and Mercy. Or if Diſtemper has occaſioned or heightned *his* Paſſions, if the Act of Violence intended againſt *himſelf* was wholly, or partly, the involuntary Effect of Frenzy, reſtore *him* then, We beſeech thee, to a ſounder State of Mind and Body; and with the Return of *his* Health and Underſtanding, raiſe *him* to an earneſt Senſe of *his* entire Dependance on thee for Protection in this Life, and for every comfortable Hope in the next. Give *him* Strength to bear *his* preſent Afflictions, and Piety to improve them, till Thou ſhalt think fit to remove them from *him*, or *him* from them. Let this very

Thought of their ſhort Continuance, and their happy Concluſion, excite *his* thankful Devotion as well as patient Reſignation; and through thy infinite Mercy bring *him* ſecurely, even after this perilous Step both to *his* Soul and Body, to ſincere Virtue during *his* Continuance in this State of *his* Probation, and to everlaſting Happineſs after it, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For the ſame, if He be ſenſible of his Sin.

O Gracious God, by whoſe Mercy alone We are all Living, and by whoſe peculiar Mercy this thy Servant is ſtill able to offer up *his* Praiſes and Supplications to thee; Confirm, We beſeech thee, *his* preſent Senſe of this thy undeſerved Mercy towards *him*, and grant that *He* may ever retain a juſt Conviction and Remembrance of that which *He* now freely and humbly acknowledges, *his* Iniquity, and thy wonderful Preſervation of *him*. How near has *He* been, by *his* own Act, to *his* own final Ruin! Had not thy unmerited Mercy interpoſed, *He* had now been involved in Deſtruction beyond Redemption, by Means of a Sin, which had cut off the Opportunity and Poſſibility of Repentance. Strengthen the Horror

Horror and Contrition, which *He* now conceives on this Reflection, that it may enhance the Value of this farther Space of Improvement, and may prove a Guard againſt that Indifference too prevailing among thoſe, who have never ſo heinouſly offended thee. Let *his* natural Deſire of Preſervation and Happineſs ſhew *him* the Degree of *his* former Guilt, and be the Security of *his* future Conduct. Let the Dictates of *his* Reaſon, as illuſtrating *his* Dependance on thy Power which made *him*, and the Duty of going through thoſe farther Services, for which Thou mayſt intend *him*, confirm *his* Reſolution of reſigning *himſelf* in every Inſtance to thy wiſe Diſpoſal, and of ſerving thee truly both in active and paſſive Virtues. Let the general Prohibition, in thy holy Word, of all Sorts of Murder, with the particular Precepts of Patience and Reſignation under Misfortunes, as coming from thy providential Diſpoſition, touch *his* Heart with a fearful Apprehenſion of *his* Sin and Danger in *his* late Attempt on *his* own Life. Let the Concern and Pain, which *He* ſees *He* has brought on Others, by this Offer of Violence to *himſelf*, ſhew the greater Miſery that They had been involved in, if thy preventing Mercy had not at this Time ſaved *him*, and granted *him* a farther Opportunity of repenting

repenting of *his* Sins, and teſtifying a ſincere Obedience. Grant that this may add to *his* Care for *his* own Welfare, and make *him* more zealous to approve *his* Gratitude and Duty to thee for thy gracious Deliverance, and *his* Regard to them for their thankful Acceptance of it. Give *him* Sincerity of Heart in *his* Expreſſions of Repentance for this, and all other *his* Offences; and accept it for the Merits of his Saviour. Make *him* to conſider *his* Life as now repeatedly given, not only without *his* original Deſert, but againſt *his* expreſs Provocations; and make *him* to dedicate it with a ſuitable Zeal to thy Service. Enable *him* to bear the Shame which *He* has brought on *himſelf*, and any other Misfortunes which thy Providence may bring on *him*, with a Chriſtian Spirit; and make *him* deſirous to profeſs that thy Glory ſhall be *his* ſole Aim, and thy Will the ſole Rule of *his* Actions hereafter. Teach *him* to guard againſt Impatience as a principal Snare of the Tempter, and to ſuppreſs every Wiſh of being releaſed from *his* Troubles before the appointed Time of thy Providence. Enable *him* to convert the Temptation into an Admonition of preparing for that great Change; and aſſiſt *him*, We beſeech thee, in this Preparation by the Grace of thy Holy Spirit,

and

and through the Merits of thy Holy Son, Jeſus Chriſt our Lord.

For one that is eminently good.

BLeſſed Lord, who haſt appointed Suffering as the juſt Puniſhment of Sin, and haſt not exempted thy beſt Servants from all Share of that Suffering, as not being exempt from all Degree of Offence; but *chaſtiſeſt thoſe whom Thou loveſt, and ſcourgeſt thoſe whom Thou wilt receive*, granting them hereby gracious Remembrances of their State and Duty; Give thy Grace to this thy Servant, whom Thou haſt now called to partake of thy Diſcipline. Whilſt *He* is conſcious that *He* deſerves whatever Thou inflicteſt here, permit *him* to remember with Satisfaction, that it has been *his* conſtant Care to guard againſt that heavy Vengeance that Thou haſt threatened hereafter. Give *him* the Grace of Humility, and the Comfort of a good Conſcience, that through the Help of both *He* may continue to make even this Affliction the Means of improving *his* Virtues, correcting *his* Imperfections, and enhancing *his* future Reward. Grant that the Concluſion of *his* Life, as well as the Courſe of it, may ſhine forth to thy Glory, to *his* Security, and to the Encouragement of

of all others, who aim at the right Path. Confirm *his* former good Purpoſes, and refreſh *his* Soul with the joyful Conſolation, that thoſe Purpoſes in the Time of Health and Strength have been improved into real good Deeds. Let the Proſpect of Reward be a preſent Joy to *him*, and the Remembrance of *his* Saviour's Promiſes remind *him* of *his* ſecure, though unmerited, Title to everlaſting Bliſs. And may that Bliſs be *his* and our final Portion, for the Sake of the ſame our Saviour Jeſus Chriſt!

For one that is eminently wicked.

BLeſſed Lord, Juſt and Righteous, how ſhall Sinners, corrupt and miſerable, dare to approach thee for the Pardon of their Sins; the leaſt of which are committed againſt thy infinite Majeſty and our own infinite Obligations! We are by Nature diſpoſed to Evil, and have heightened this Diſpoſition by a ready Compliance with many evil Suggeſtions and Temptations. And though the Hope of thy Mercy by the Light of Reaſon, and the Promiſe of it by thy Revelation through Chriſt, upon our ſincere Return to and Continuance in Obedience, have encouraged us to ſue for Forgiveneſs in the appointed Method, and to truſt

truſt in the Merits of our Saviour on the Condition of our own Righteouſneſs, yet with what Degree of Comfort can We now apply to thee for this our diſtreſſed *Brother*, who has ſo entirely neglected and ſo repeatedly violated that neceſſary Condition of Acceptance? *His* Offences have been of the worſt Kind and the higheſt Degree, various in Number and publick in the Nature of them; aggravated with many peculiar Circumſtances, and repeated againſt *his* own better Knowledge. We deſire to look on them in the moſt charitable Light that Reaſon and Revelation will allow, but We know by that Inſtruction, that our Charity is beſt ſhewn in endeavouring to bring *him* to a due Senſe of the Heinouſneſs of *his* Tranſgreſſions. Strike *him*, O Lord, with the deepeſt Degree of Sorrow and Contrition that does not end in Deſpair, with the ſtrongeſt Indignation againſt *his* Sins that does not exclude all Hopes of Remedy. We know that no Offences are abſolutely beyond the Reach of thy Mercy, and this is our only Conſolation in *his* Caſe; but We know that many prevent the Exerciſe of it, and that any will forfeit it, which are not followed by timely and true Repentance. O give *him* Repentance proportionable to the great Degree of *his* Wickedneſs. Let *his* Mind be ever full of thoſe

high and heinous Provocations of thy Divine Majeſty which *He* has been guilty of, and of thy aſtoniſhing Mercy in having hitherto reſpited *his* Puniſhment. We pray that the remaining Part of *his* Life may be ſpent in reverſing, and as far as in *him* lies, atoning for the former. Cauſe *Him* to remember, that as there is no Promiſe of Acceptance without actual Amendment, ſo no Amendment in *his* decaying Years can ballance the active Rebellion and Wickedneſs of *his* earlier Days, but that thy undeſerved Mercy through Chriſt is *his* only Refuge. Shouldſt Thou now turn thy Face from *him*, and reject *his* Supplications, We could not but acknowledge the Juſtice of thy Dealings; but for the Sake of the all-ſufficient Merits of thy Son, turn to *him*, We beſeech thee, and turn *him* to thee: that Thou mayſt be glorified in the Converſion of ſo eminent a Sinner, and *He* may finally be ſecure of Salvation after the many Perils of it, which *He* has willfully paſſed through. All this we aſk on the only Ground on which We can expect it, the meritorious Satisfaction of our Saviour Jeſus Chriſt.

For one that is in Priſon for Debt.

O Righteous and Merciful God, who haſt taught us to imitate thy moral Attributes, and to exerciſe Righteouſneſs and Mercy towards each other; Grant that whether We want the Aſſiſtance of our Berthren, or are able to communicate it to them in their Wants, We may equally be diſpoſed to diſcharge our proper Part, and to do as We would equitably deſire to be dealt with in the ſame Caſe. Have Pity, We beſeech thee, and cauſe us to have Pity, on the diſtreſſed State of this thy Servant; whether *his* Miſbehaviour, or Misfortune, or Both may have brought *him* to it. Grant *him* Relief and Support under *his* Calamity; and if Thou ſeeſt fit, a ſpeedy Deliverance from it. Prepare *him* for this Mercy by bringing *him* to a right State of Mind, ſuited to *his* preſent unhappy Condition. Make *him* look back on the Cauſes which have led to it, and give *him* a true Contrition of Heart, for every blameable Step on his own Part, which may have contributed to it. Grant that *He* may not here be farther corrupted, but may the more deteſt all Iniquity, the more *He* ſees of it. In particular, poſſeſs *him* with a ſincere Love of Juſtice, and

and a Deſire of making the utmoſt Satisfaction, that is poſſible, to thoſe whom *his* Faults or Follies have injured; or whom *He* may unavoidably or undeſignedly have wronged. Subdue *his* Reſentment againſt thoſe, who by ſuch ſevere Methods have endeavoured to do themſelves Juſtice; and grant that *his* preſent Sorrows may be inſtrumental to work in *him* a ſincere Repentance for *his* paſt Offences, and an earneſt Reſolution of future Piety and Obedience. And when *He* is thus qualified for a better Uſe of Liberty, grant that *He* may find Favour with thoſe on whom *his* Enlargement depends; that they may hearken to all reaſonable Propoſals, and being touched with a Senſe of *his* preſent Miſery, may be willing to releaſe *him* from it. And give *him* a grateful Senſe of the Goodneſs of thy Providence in *his* Releaſe, and of the beneficent Inſtruments of it; that *He* may ſincerely reſolve, and may be enabled to make good *his* Reſolution, to fulfil faithfully all future Obligations to God and Man. Hear us, We beſeech thee, for the Sake of our Saviour, Jeſus Chriſt.

For one that is in Priſon for a ſuppoſed Crime.

O Merciful God, who haſt taught us to look on each miſerable Perſon as an Object of our Compaſſion, by whatever Means his Miſery is brought on him; and haſt farther taught us to look on Guilt as in itſelf the greateſt of all Evils, We deſire to teſtify our compaſſionate Regard to the diſtreſſed State of this our unhappy *Brother*. We pray that *his* preſent ſorrowful Condition may have a good Effect on the State of *his* Mind, and may lead thereby to a comfortable Releaſe in this World, or to perfect Peace and Happineſs in the next. Grant that *his* own Conſcience, which is to *him* beyond the Force of all Witneſſes, may work with *him* according to the Truth of *his* Caſe; and may bring *him* to ſincere Repentance for that particular Iniquity laid to *his* Charge, if *He* knows *himſelf* guilty of it; or if *He* be not, yet for the other Iniquities and Scandals of *his* Life, which have brought *him* under this Imputation. Grant that *He* may receive *his* preſent Sufferings as the juſt Reward of *his* general or particular Offences, and may improve them into Occaſions of Holy Reſolutions and fervent

Purpoſes of Amendment. Raiſe in *him* a true Reſentment and Indignation againſt all wilful Diſobedience to thee *his* Maker, and cauſe the Senſe of *his* paſt Errors and Wickedneſſes to be the ſtronger Guard againſt the preſent or future Temptations to farther evil Practices. Make *him* decline all unneceſſary Occaſions of mixing in evil Society; or if that cannot be avoided, make *him* the more cautious and watchful againſt the ill Effects of it. Above all, grant that *He* may not add Sin to Sin; that *He* may not be farther corrupted in this place; that *He* may not either learn or be confirmed in any wicked Practice by the Counſels or Patterns of thoſe with whom *He* is confined. But give *him* a ſincere Deſire to ſerve thee for the Time to come, an open Reſolution to profeſs this Deſire againſt all Diſcouragements, and Strength of Heart to fulfil this Reſolution, by the Aſſiſtance of thy Holy Spirit, and through the Merits of thy Holy Son, Jeſus Chriſt our Lord.

For Priſoners before or after Trial.

O Almighty God, whoſe Nature is infinite, and Preſence univerſal, who ſeeſt theſe Scenes of Sin and Miſery, where diſobedient Creatures have reduced themſelves

ſelves to Diſtreſs, and by forfeiting thy Favour have cut off the only Support of all their Affliction; Vouchſafe, We beſeech thee, to lend a gracious Ear to the Prayers, which even here We offer up to thy Divine Majeſty; and incline all thoſe who ſo much need thy Favour, in each Inſtance of thy forgiving Mercy, thy aſſiſting Grace, and thy protecting Care, to join with Sincerity and Fervency in theſe our Supplications. And though they be unworthy to offer up any Petitions to thy Divine Majeſty and Purity, and are deſervedly puniſhed, *becauſe they have ſinned againſt thee*, yet *if they pray* ſincerely *to thee, and confeſs thy Name, and turn from their Sin, when thou afflicteſt them*, then *hear thou from Heaven thy Dwelling-Place, and forgive the Sin of thy Servants, and of thy People, that thou mayſt teach them the good Way, wherein they ſhould walk.* What *Prayer and Supplication ſoever be made by any Man, or by all thy People, which ſhall know every Man the Plague of his own Heart, and ſpread forth his Hands towards thee, then hear thou in Heaven thy Dwelling-Place, and forgive, and do, and give to every Man according to his Ways, whoſe Heart thou knoweſt; (for thou, even thou only knoweſt the Hearts of all the Children of Men) that they may fear thee all the Remainder of the Days*

that they live. Give them Fervency of Devotion ſuitable to the Greatneſs of their Wants, and Integrity of Heart ſuitable to the Fervency of their Devotions. Convince them of the high Degree of their Sin and Danger, and teach them the Neceſſity and the Method of true Repentance. Remove from them all Ignorance, Hardneſs of Heart, and Contempt of thy Word; and after ſincere Sorrow for their paſt Offences, bring them by Faith in our Saviour's Doctrines, and Obedience to his Precepts, to truſt in his Merits, and hope in his Mercy; that the preſent Scene of Wretchedneſs and Diſtreſs may not be the Earneſt of more ſevere and more laſting Sufferings, but may prove the Means of amending their Hearts, correcting their Lives, and ſaving their Souls, through the Mediation of our only Advocate and Redeemer, Jeſus Chriſt, thy Son, our Lord.

For one that is condemned to die.

O Gracious God, who haſt ſet forth thy Son Jeſus Chriſt to be a Propitiation for the Sins of all Mankind, and haſt not excluded any from the Covenant of Repentance, who deſire with Sincerity to embrace and apply it; We appear before thee in Behalf

half of this thy Servant, who deſires to confeſs *himſelf* unworthy of thy Mercy, yet cannot bear the Thought of ruining *himſelf* for ever by abſolutely neglecting and deſpairing of it. O grant it to *him* on the Conditions declared in thy holy Word, and bring *him* to a true Senſe and Practice of thoſe Conditions. Give *him* Sincerity in *his* Confeſſions and Reſolutions, that *He* may not deceive *himſelf* in this weighty Buſineſs, nor miſtake a Fear of Puniſhment for a religious Concern for *his* paſt Iniquities. A Proſpect of Danger is ever indeed a proper Occaſion of reviewing our Conſciences; but We pray that it may not at any Time in us, nor in *him* at this Time, be the ſole Motive to Repentance. *He* confeſſes, O Lord, the Juſtice of thy Providence in bringing *his* Offences to Light, and the Juſtice of the Nation in bringing them to exemplary Puniſhment. *He* acknowledges that not only temporal but eternal Death would be the juſt Reward of *his* Deeds; but to thy Mercy *He* flies with earneſt Petitions, that though *his* Body be brought to Shame and Suffering, yet *his* Soul may *be ſaved in the Day of the Lord Jeſus*. Accept, We beſeech thee, theſe *his* Petitions, and grant that *He* may teſtify that Truth of Heart in them, which only can

render them acceptable to thee, by fulfilling to the utmoſt of *his* Power, whatever is required of *him* in the ſhort Remainder of *his* Life. Convince *him* of the Neceſſity of making ſuch Reſtitution to particular Perſons, as the Nature of the Injuries that *He* has done, and of the Diſtreſſes that *himſelf* now ſuffers under, will permit. Excite *him* to do Juſtice to the Publick by revealing the Perſons and Methods uſed to wrong it; to caution others by Inſtructions and Exhortations, againſt the evil Courſes that *He* has run; and to pray that *his* Example may be an effectual Warning to them againſt the ſame Wickedneſs. Make *him* abhor *himſelf* for thoſe Practices, which have rendered *him* diſpleaſing to thee, and let *Him* now endeavour to cultivate thoſe pious Diſpoſitions, which muſt qualify *him* for thy Preſence. Teach *him* to truſt in the Merits of that Saviour only, by whom alone We are allowed *Acceſs to thee*, and to conſider thoſe Merits as but opening the Way to *his* Pardon, on the Terms of *his* own Repentance and Amendment. Make *him* thankful for this Interval of Time to be employed for this Purpoſe, and for the Advantage of a ſound Mind and clear Underſtanding, which the Indiſpoſitions attending the Departure of Others, are not uſually favoured with.

And,

And, O Thou, whoſe Mercy is the more magnified in the Forgiveneſs of great Sinners, when they return to thee, perfect, We beſeech thee, and accept *his* Repentance for the Sake of our Saviour Jeſus Chriſt.

For one that denies the Fact for which He is condemned.

O Alwiſe and merciful God, who ſearcheſt the Heart and trieſt the Reins, to whom our moſt ſecret Actions are clear as the Light, and our very Thoughts are open and manifeſt; Give us Grace at all Times to live in Remembrance of theſe thy Attributes, and at this Time particularly to apply them in the Admonition of this our much diſtreſſed *Brother*. Thou knoweſt, Thou alone knoweſt *his* deep Diſſimulation, or *his* real Innocence, and thereby knoweſt whether *his* preſent unhappy State be the juſt Reward of that particular Wickedneſs charged upon *him*, or providentially brought on *him* as a Correction of other Failures and Offences, and as a Means to *his* future Acceptance. Strike *him*, O Lord, with a juſt Horror of the Guilt of appearing before thee with Hypocriſy in *his* laſt Moments, and of adding to all *his* other Wickedneſs a falſe

Accuſation of *his* own Accuſers and Judges. Grant that no falſe Shame, or other temporal Motive, may lead *him* to ſo fatal and irreverſible an Act of Wickedneſs, which cannot but end in the moſt dreadful Sentence from thy unerring Judgment. Make *him* remember that no Art or Hypocriſy can conceal *his* Offence, if real, from thy Knowledge; that thy Power is as irreſiſtible, and thy Juſtice as ſevere, as thy Knowledge is certain; and that Nothing but everlaſting Vengeance can be *his* ſad and ſure Expectation, if *He* prevaricates in this Denial of the Tranſgreſſion, for which *He* is now doomed to die. But if thy all-diſcerning Eye diſtinguiſhes and approves *his* Plea of Innocence; if Error in Judgment, or any worſe Principle in Others, have brought this heavy Calamity upon *him*, and have thus expoſed *him* to cauſleſs Shame and Death, comfort then, We beſeech thee, *his* Heart, and ſupport *his* Spirits in this great remaining Trial of *his* Reſolution. Grant that this may be the only Puniſhment of all *his* other Offences at any Time committed, which are known to thee and *his* own Heart; and that this ignominious Concluſion of the preſent Life may lead to endleſs Comfort and Happineſs in the next. Grant that *his* preſent ſorrowful State may be the Means of improving

proving *his* Virtue, and enhancing *his* Reward; and that *He* may endeavour to think of the preſent Diſpenſation, as *He* will think of it, when it has been the Means of tranſlating *him* to thy glorious Preſence. Make *him* willing to impute the Part, which Others have borne in it, to the beſt Motives, and ready to pardon the worſt; and let *him* look up to the Sufferings of that perfectly innocent Perſon, to which We owe all our Hopes of Pardon for the Sins which We have committed, and all our Hopes of Acceptance in our imperfect Endeavours of Reformation and Amendment. And give us Grace ſo to live as that We may not be afraid to die; that neither the Ignorance, nor the Malice of Others, may be able to remove us from hence to our Ruin; that our Peace with thee, and with our own Conſciences, may be ſecured, however our Reputation in this World may be forfeited; and that final Happineſs and Glory may be our Portion through the Merits of our Saviour Jeſus Chriſt.

For

For one that is unknown.

O God, who haſt taught us in Chriſt to look on all Men as our Brethren, as Partakers of the ſame Nature, and Heirs of the ſame Hopes with ourſelves, We deſire not to confine our Charity to thoſe of our own perſonal Acquaintance, but to extend it as far as thy Example and Precepts direct us to carry it. We deſire to conſider every ſuffering Perſon as the proper Object of our Compaſſion, and Subject of our Prayers; and particularly We beg Leave to intercede for thy Mercy to this diſtreſſed *Brother*, whom We know only by *his* Calamity. What particular Petitions *his* Neceſſities may require, thy infinite Knowledge and *his* Conſcience only can diſtinguiſh; but We preſume to aſk for ſuch as are proper to *his* Caſe. We know We cannot err, whilſt We pray in general for Health for *his* Body, and Salvation for *his* Soul, and, for the Means which may contribute to both. Bleſs the Applications for *his* Recovery with Succeſs, and give *him* the Grace to attain to ſuch Repentance for *his* paſt Offences, as thou wilt accept. Confirm *his* Piety, if *He* has been ſo happy as to make it *his* habitual Care; or recover *him* inſtantly to the

the Practice of it, if *He* has hitherto neglected it. Grant *him* farther Time to repent and amend; and grant that *He* may effectually apply it to that Purpoſe: and bring *him* and all of us, in the End, to the Enjoyment of thy Preſence, through the Merits of our Saviour Jeſus Chriſt.

For one that is of a different Communion.

BLeſſed Lord, who haſt taught us not to confine our Charity to thoſe of our own Communion, but to be ready to do good Offices to all of every Perſuaſion; Enable us to give this practical Proof of our Sincerity in the Religion We profeſs, and thereby to recommend it to thoſe who diſſent from us. Hear our Prayers for this our *Brother* in Diſtreſs, and grant *him* the ſame Support under it, and Deliverance from it, as We ſhould deſire for ourſelves in the ſame diſtreſſed Condition. Let thy Aſſiſtance of *him* be ſpeedy and effectual, and let *his* Application to thee be ſincere and fervent. Grant *him* that true Repentance and Dedication of Heart to thy Service, which is neceſſary upon every Principle of true Belief. Give *him* the Grace to remember, and to act as one that does remember, that

thoſe

thoſe Acts, which Sickneſs particularly requires, are indiſputable Duties; and that this is a Time for Devotion, and not for Diſputation. Diſpoſe us all to unite in this Devotion, and to be inſtant in our Supplications both for temporal and ſpiritual Mercies, not only to ourſelves, but to all our Fellow-Creatures, and particularly to this our afflicted Neighbour. Cleanſe *him* and us, We beſeech thee, from all our known and all our ſecret Faults; from thoſe which only our own Conſcience is privy to, and from thoſe which are ſecret to ourſelves as well as to others. Pardon our Errors, pity our Infirmities, and bring us all to Truth and Virtue. Let Heaven be our Aim, and Charity our Path; and whilſt We ſincerely deteſt whatever We believe to be forbidden by thee, forgive, We earneſtly entreat thee, all our Errors in the Enquiry, through the all-ſufficient Merits and Satisfaction of our Saviour Jeſus Chriſt.

For one that is very ignorant.

BLeſſed Lord, who haſt not only given us the Faculty of Reaſon, but the higher Bleſſing of Revelation, by both to bring us to the Knowledge of thy Will and our

our Duty; Look down with Compaſſion on this unhappy Creature, who appears hitherto to have been inſenſible of the higheſt Privilege of *his* Nature, and the moſt important Concern of *his* Life. Convince *him* of the great Fault of *his* paſt Neglect of ſo many Means and Opportunities of Inſtruction, as Thou haſt bleſſed *him* with in this Nation. Awaken *him* to a Deſire of improving the little Remainder of *his* Life to a farther Acquaintance with what Thou haſt done for *him*, and what *He* ought to have done for *himſelf*. Make *him* ſenſible of *his* many Tranſgreſſions againſt thee *his* Maker; that *He* may ſee the Neceſſity of Repentance, and of ſome propitiatory Atonement to be offered for *his* paſt Offences. Open *his* Eyes, and ſoften *his* Heart, that *He* may diſcern and embrace him, whom Thou haſt ſet forth to be a Propitiation; even *Jeſus Chriſt*; that *He* may *know Him, and the Power of his Reſurrection*, and may learn that his Sufferings were deſigned to make Room for our Acceptance, upon our ſincere Reformation; not to juſtify or excuſe us in the voluntary Ignorance or continued Violation or Neglect of our Duty. Teach *him* to acknowledge the Sacrifice of *his* Redeemer as the meritorious Cauſe of all *his* Hopes, and to teſtify this Acknowledgment not in Words

Words only, but by a ſincere Converſion of Heart and Amendment of Conduct, as the only Condition of thoſe Hopes: and do Thou in Mercy, We beſeech thee, accept of *his* imperfect Knowledge of thee, and late Return to thee, for the Sake of the ſame our Saviour Jeſus Chriſt.

For one that is negligent of Inſtruction.

O Almighty God, who art thyſelf alone perfect in Knowledge, and who haſt admitted us, the meaneſt of intelligent Creatures, to ſuch a Degree of it, as may excite in us a Deſire of more; Grant that we may at leaſt attain that uſeful Part, which may enable us to reverence thee, and to diſcharge our own Duty. Our beſt Attainments in this Life can ariſe to no more than this; but by this Thou haſt taught us that We may arrive at more perfect Wiſdom hereafter. Grant that we may ſeek and acquire ſuch Improvements of our Underſtandings, as may be ſufficient to direct our Wills, and warm our Affections towards thee. Awaken this thy Servant to a due Senſe of the Bleſſing afforded us in the Means of Inſtruction, and in the many Opportunities of reminding us of that, which it is of moſt Importance to us to know

and

and to remember. Convince *him* of the Miſery of *his* preſent Condition, who is now to learn *his* Duty, when *He* ſhould be practiſing it, and is in great Danger of being called out of Life, without having known or regarded the End for which *He* was ſent into it. Excite, We beſeech thee, *his* Attention, and open *his* Underſtanding to thoſe Truths, to the Confeſſion and Obedience of which alone Thou haſt given the Promiſe of Forgiveneſs and Acceptance. Bring *him* to the faithful Acknowledgment of and dutiful Submiſſion to Chriſt Jeſus, who is the only Fountain of Hope, and in whom alone *are hid all the Treaſures of Wiſdom and Knowledge*. Make *him* to know that *the Son of God is come, and hath given us an Underſtanding that We may know him that is true*; that *We are in him that is true, even in his Son Jeſus Chriſt*, and that *this is the true God, and eternal Life*. Enable us to explain theſe Things to *his* Capacity, and give *him* a Diſpoſition to learn and to apply them in ſincere Repentance and Amendment of Life. Prolong *his* Days, that *He* may yet retrieve the Seaſon of Inſtruction, and amend *his* Heart that *He* may improve this Advantage; and bring *him* by true Faith and ſincere Obedience to thoſe intellectual Enjoyments, which hitherto *He* has not valued; and

which cannot be ſufficiently valued, till they are happily experienced, through the Mercy and Merits of our only Saviour Jeſus Chriſt.

For one that is penitent.

O Lord, who in Mercy haſt already granted that, which ſhould have been the firſt and principal Subject of our Prayers, and haſt favoured this thy Servant with a due Senſe of *his* former Tranſgreſſions; Go on, We beſeech thee, to improve ſuch Motions as thy own good Spirit hath begun. Confirm *his* Indignation againſt Sin, and heighten *his* ſorrowful Remembrance of *his* paſt Iniquities into more earneſt Reſolutions againſt every wilful Repetition of them for the future. Teach *him* to diſtinguiſh betwixt Infirmity of Body and Contrition of Soul; that *He* may not miſtake *his* preſent Freedom from Allurements for a Sign of Piety; but may ſtedfaſtly reſolve to prefer *his* Duty to thee beyond all Allurements, if *He* ſhould live to be tried again with them. Make *him* deſirous of Life chiefly as an Opportunity of teſtifying the Sincerity of *his* Obedience; and touch *his* Heart with ſo true and deep a Senſe of the Importance of thy Favour, and of the Nothingneſs of this World, that *He* may

devote *himſelf* wholly to thy Service, and may be prepared for all After-Temptations, if it ſhould be thy Will that *He* ſhould be thus aſſaulted. Make *him* careful not to deceive *himſelf*, ſince *He* cannot deceive thee; but form ſuch a Spirit in *him* in this Time of Sickneſs, as may be able to endure in the Time of Health, or may be approved by thee as ſincere, if this Sickneſs be appointed to be *his* laſt: that whether *He* lives, *He* may live unto thee, O Lord; or that whether *He* dies, *He* may die unto thee, O Lord; ſo that living or dying *He* may be thine, through Jeſus Chriſt our only Mediator and Redeemer.

For one that is impenitent.

O Lord, who knoweſt our Hearts and ſeeſt our Wants; Grant that We may know and ſee them ourſelves, and may become ſenſible of the Miſery of our Condition, of the Remedy that We need, and of the Method of obtaining it. We are all too indifferent in our moſt important Concern, but We cannot be ſo indifferent as to ſee without Horror a miſerable Creature, haſtning to thy dread Tribunal without any Preparation for it, or any Appearance of Thought of it. Lord, awaken *him* before it be too

late, before *He* feels the Severity of thy Vengeance, and diſcovers *his* Sin and Folly by the ſad Effects of everlaſting Sufferings. Let our Concern for *him* rouſe *him* to ſome Care for *himſelf*. Let thy Grace quicken the good Motion, and let *his* Application to the Dictates of thy revealed Will ſhew *him* ſtill the Poſſibility of Repentance, and the indiſpenſable Neceſſity of it. Grant that the former Examples of thy Mercy to great Sinners upon their ſincere Return, may excite *him* to follow them, and to be hereafter as eminent a Pattern of Contrition, as *He* has hitherto been of Diſobedience. Grant that *his* preſent hopeleſs State may ſtill end in Holineſs and Happineſs, and that *his* future Amendment, rather than *his* future Puniſhment, may warn others to forſake their evil Courſes. Great is *his* Danger, though little is *his* Apprehenſion of it; and great *his* Need of thy Mercy, though *He* ſhews no Senſe of Application for it. We pray for *him*, that *He* may learn the Importance of praying for *himſelf*: and We deſire to guard both *him* and ourſelves from Deſpair. Preſerve us from ever falling into *his* inſenſible State, and deliver *him* ſpeedily from it, through the all-powerful Merits and Interceſſion of our Saviour Jeſus Chriſt.

For

For one that is indifferent.

O Almighty God, whoſe Favour is the only Foundation of our Hope, warm us with a lively Senſe of the Importance of our Duty to thee, and of thy Mercy to us. Teach us to look on Indifference in our ſpiritual Concerns as Madneſs, and Folly, and Wickedneſs. In particular, impreſs this Sentiment on this thy Servant, whom Thou haſt called by Sickneſs to a more intimate Conſideration of theſe Things. Thou haſt happily freed *him* from Prophaneneſs, or any avowed Diſregard to thee, or of *his* Duty to thee. O lead *him* on to a juſt, that is, an earneſt Regard to the Means of Grace and Hope of Glory with which Thou haſt bleſſed us. Suffer *him* not to be ſo inconſiſtent as to believe theſe things, and yet to give up *his* Thoughts entirely to worldly Purſuits, and defeat *his* Faith by a Neglect of that, which *He* cannot but know and confeſs, deſerves *his* firſt and beſt Attention. Grant that the Infirmities of *his* Body may direct *him* to provide for the Security of *his* Soul, and that the Uncertainty of *his* Continuance in this Life may remind *him* of the Welfare of that Life, which will never end. Cauſe *him* to remember how ſoon *his* other Cares

muſt find a Period, and how ſoon the Care of *his* immortal Part will appear to be not only *his* chief but *his* only Concern. Inſpire *him* then with a Zeal ſuitable to the momentous Event depending, and let *his* Thoughts and Deſires be the ſame on this Side the Grave, as they will ſpeedily be on the other. Lead us all to this wiſe and holy Temper of Mind, and confirm us in it, for the Sake of our Saviour Jeſus Chriſt.

For one that ſeems not ſufficiently affected.

O Bleſſed Jeſus, who offeredſt up thyſelf as a Sacrifice for our Sins, and diedſt to bring us within a Capacity of Pardon; who haſt not only propoſed this Pardon to us, but haſt invited us to accept of it, and haſt inſtituted Offices and Perſons to remind us of our Duty, and to aſſiſt us in diſcharging it; Give us Grace to ſet a Value on the Salvation of our Souls ſuitable to the Care, which thy wonderful Mercy has taken to preſerve them. Teach us, from thy infinite Condeſcenſion and Goodneſs towards us, to think what Returns of Gratitude are due to thee; what Attention, and Zeal, and Watchfulneſs, are due to ourſelves. Yet We confeſs, O gracious Saviour, our Contrition bears no Proportion to the Heinouſneſs

neſs of our Offences; our Apprehenſions are not ſuitable to our Danger; nor our holy Affections towards thee anſwerable in any Degree to our Obligations to thee. Raiſe, We beſeech thee, our earthly Hearts, and warm them with a better Senſe of our Duty, and with a more lively Apprehenſion of the infinite Importance of thoſe Promiſes and Threatnings, with which Thou haſt enforced it. Call us all, and this thy Servant in particular, (through the Means of this afflicting Providence) to a ſerious View of the Greatneſs of our Provocations, and of the inconſiderable Degree of our Repentance for them. Touch *his* Soul that *He* may be ſenſibly grieved at *his* own Unworthineſs, and paſt Unconcern for an Event, on which *his* Welfare for Eternity is depending. Make *him* rather feel thy Terrors at preſent, than through Indifference fall into them hereafter; and ſuffer *him* not to enjoy any Peace in *himſelf*, whilſt *He* continues in a State of Diſpleaſure with thee. Bring *him* by thy Diſcipline to a ſerious Senſe of *his* Guilt and Folly, and lead *him* thereby to an earneſt Reſolution of devoting *himſelf* to thy future Service; of regarding principally *his* ſpiritual and ſupreme Intereſt in every Undertaking and Action and of making this the

chief Comfort of *his* Life, that *He* may be prepared to leave it. Bleſs this *his* leading Deſign, We beſeech thee, with Succeſs, and all others, as they contribute to, or are conſiſtent with this; and lead *him* by true and ſincere Holineſs to the Enjoyment of that perfect Happineſs purchaſed by thy Merits, and attainable only by thy gracious Interceſſion.

For one that has delayed his Repentance.

O God, the Author of our Being, who haſt endued us with a natural Deſire of Immortality and Happineſs; Give us the Senſe and Grace to join thoſe Deſires, and to fix our Hearts on no lower Purſuit than that of endleſs Felicity. Let not the vain Amuſements of this World divert our Thoughts from the Cares of the next, nor interrupt our ſteady and uniform Preparation for it. Have Pity on this thy Servant, who has too long been totally engaged in the Affairs of this Life, and has neglected the only Foundation of thy Favour and of *his* own Comfort. Grant *him*, We beſeech thee, farther Time to repair this great Neglect; the Continuance of *his* Underſtanding to qualify *him* for *his* Duty; the Continuance

of

of thy Grace to enable *him* to do it; a better Diſpoſition to incline *him* to it; and farther Opportunities of teſtifying *his* Sincerity by that only real Proof, an holy Life. Cauſe *him* to look back with Horror on the certain Deſtruction which *He* had been involved in, if *He* had been called out of Life in *his* former careleſs Courſe of it; Cauſe *him* to look with a juſt Apprehenſion on *his* preſent Danger, if Thou in Juſtice ſhouldſt with-hold thy Mercy from *him*, and ſhouldſt deny *him* the Power, or the Seaſon of Repentance: and direct *him* to look forward to the only Ground of Hope by a ſincere Reſolution of improving every Degree of Favour, which is indulged *him*, to the Purification of *his* Heart and the Amendment of *his* Life. Grant that the Zeal of *his* future Piety may teſtify *his* Senſe of *his* paſt Sin and Folly; and that the Remembrance of this *his* Ingratitude and Diſobedience may keep *him* humble, and diligent, and perſevering in every Improvement. And teach us to ſhew our Compaſſion to *him*, and our Senſe of Duty to ourſelves, by encouraging and imitating every Virtue in *him*; looking on our Continuance in this tranſitory World as principally an Advantage, by giving us an Opportunity of preparing for

the next. Grant us Grace ſo to improve it, for the Sake of our Saviour Jeſus Chriſt.

For one that is entering on it.

O Gracious God, We can offer no Motive but thy own Goodneſs and Compaſſion, to excite thy Favour and Pity towards us; Yet truſting in that alone, We preſume to offer up our Petitions to thee, as knowing that Thou *delighteſt not in the Death of a Sinner*. Hear our Prayers, We beſeech thee, in Behalf of this thy Servant, who deſires humbly to acknowledge *his* former Tranſgreſſions againſt thee, to expreſs an earneſt and devout Senſe of, and Sorrow for them, and a ſincere and fervent Reſolution to forſake them. Aſſiſt *him* in this great Work of Repentance, and grant *him* a due Uſe and Application of all *his* Faculties in this the moſt important Office in which they can be employed. Bleſs *his* Underſtanding with a true Knowledge of thy Laws, of the Means of fulfilling them, and of the Method of atoning for paſt Breaches of them. Aſſiſt *his* Memory in recollecting *his* own Tranſgreſſions againſt them, with all the ſeveral Aggravations of them. Purify *his* Will to an earneſt Deteſtation of every Offence,

ſence, and warm *his* Affections to a Degree of Earneſtneſs becoming the Greatneſs of thy Goodneſs and of *his* Iniquity. Let *his* Mouth expreſs duly *his* deep Senſe of *his* own Vileneſs, and of thy undeſerved Mercy in admitting *him* to the Covenant of Repentance, and let *his* Heart feel the Sentiment which *his* Tongue utters. Make *him* abhor the Thought of any Attempt to deceive others in *his* Appearance of Penitence, and teach *him* to guard with due Apprehenſion againſt the greater Danger of deceiving *himſelf* in this weighty Matter. Let *him* be aſſured that Nothing can be acceptable to thee, but a Mind truly ſincere and pious, exerting itſelf in Acts ſuitably holy and righteous. And when *He* has attained to this juſt Notion and Practice of *his* Duty, accept it, We beſeech thee, for the Sake of our Saviour Jeſus Chriſt.

For one that has made ſome Progreſs in it.

O Bleſſed Lord, who haſt cauſed this thy Servant to look into *himſelf*, and to diſcern *his* own wretched State and Condition; who haſt likewiſe given *him* a View of thy Mercy, and of the only Method of obtaining it through Chriſt; Enable *him*, We beſeech thee, to perfect the great Work which

which Thou haſt diſpoſed *him* to undertake, that all theſe preſent Aids and Advances towards Reformation may not prove the Aggravation of *his* future Tranſgreſſion and Ruin. Let not *his* preſent Zeal ever abate or grow cool; Grant that *He* may ever continue in the ſame Diſpoſition of Mind, that a Senſe of *his* Iniquity and of thy Goodneſs has now fixed *him* in; and that the Sincerity of it may be better teſtified by the happy Effects of Righteouſneſs and Virtue in *his* whole Converſation. Suffer *him* not to place any Hopes in a bare Acknowledgment of *his* Offences, but in a real Alteration of Manners. As Thou haſt promiſed Acceptance to nothing leſs than a ſincere and uniform Practice of Piety, let us never flatter ourſelves in the Strength of Promiſes and Reſolutions made in the Abſence of Temptations; but rather prepare ourſelves to give ſure Proof of our entire Converſion to thee, by the Reſiſtance of actual Temptations, when they return upon us with their former Violence. Give thy Grace to this thy Servant to enter again on the Perils of the World with a due Senſe of *his* own Weakneſs; to implore continually thy aſſiſting Grace to ſupport *him*; in *his* beſt Proficiency to remember with Humility and Contrition *his* former Lapſes; to conſider and acknowledge the Defects

which

which *He* daily experiences in *his* Endeavours of Improvement; and at laſt to offer up *his* imperfect though ſincere Services to thy Acceptance, only through the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is under Temptation.

O Almighty God, whoſe Aſſiſtance We need in every Moment of our Lives, and more eſpecially in the Time of Trial and Temptation; Grant that We may know our Strength to be only in thee, that We may humbly ſue to thee for it, and faithfully apply it in the Reſiſtance of every inward Inclination, or outward Allurement, that is ſinful and diſpleaſing to thee. Hear our Prayers for this thy Servant, and hear *his* own in this Time of *his* Trial; that *He* may zealouſly contend againſt the Aſſaults of *his* ſpiritual Adverſary, and that thy Grace may be ſufficient for *Him* in this ſpiritual Warfare. Make *him* recollect that the Grounds, on which *his* holy Reſolutions were formed, are ſtill of the ſame Force; that *his* preſent Exertion of them is the proper Probation of *his* Sincerity; and that *his* future Triumph over theſe Aſſaults, will be acceptable to thee and comfortable to *himſelf*. Teach *him* now to conſider, and to apply the Conſideration, that every

every Motive to Diſobedience is no other than a Motive to *his* own Ruin; and that any preſent Inſtance of Self-Denial in ſuch Caſes will lead to *his* own true and laſting Happineſs. Suffer *him* not to do what *He* will certainly condemn *himſelf* for, when done; but enable *him* to diſcharge what *his* own Conſcience directs, and thy more important Sentence will approve and reward. As *He* has Time to recollect *himſelf*, and to ſummon the Motives of Reaſon and Revelation to *his* Succour, grant that *He* may not tranſgreſs with all theſe Advantages; but may have Diſpoſition and Strength to withſtand any Difficulties, in Remembrance of thy Protection and Hope of thy Favour. Give *him*, We beſeech thee, a ſincere Deſire to obey thee, and proſper *his* Endeavours; and bring *him* ſafely through this hazardous State to an uniform Obedience to thy Will here, and to the happy Enjoyment of thy Mercy hereafter, through the Merits of our Saviour Jeſus Chriſt.

For one thas has relapſed into Sin.

O Gracious God, whoſe Mercy alone is the Foundation of all our Prayers; Give us the Grace never to lay aſide the Hopes of it, whilſt Thou intendeſt the Continu-

ance

ance and Exerciſe of it. We implore it at this Time in the Behalf of this thy Servant, in whoſe Recovery to Forgiveneſs and Happineſs it will ſtand moſt eminently diſplayed. *He* confeſſes *himſelf* unworthy of it, not only as every Sinner is ſo, but as *his* Tranſgreſſions have been attended with peculiar Aggravations. *He* has not only diſobeyed thy holy Laws, but *He* has done it after a Senſe and experimental Knowledge of their Value and Excellency. *He* had taſted before the Sorrows of Sin, and the bitter Fruits of Diſobedience, and by thy gracious Compaſſion had attained to a Senſe of *his* Folly, and to ſome Advance to a better Courſe of Life: yet after this Repentance, never in Reaſon to be repented of, *He* has ſhamefully fallen from *his* Duty to thee and *his* own good Reſolutions, and plunged again into the Depths of Wickedneſs and Ruin. And how ſhall *He* now apply again to that Mercy, which *He* has thus abuſed, and implore that Favour, which *He* has thus deliberately renounced? The very Petition muſt bring *him* to Shame, and in that Effect only can *He* find any Ground of Hope and Comfort. Grant that the bitter Remembrance of this *his* paſt Folly and Ingratitude, may work in *him* a deeper Reſolution to cleave

cleave to thee with *his* whole Heart, and to guard the more carefully againſt thoſe Temptations, which have drawn *him* thus aſide from *his* own beſt Judgment. Grant that *his* future Conduct may be ſuch as becomes one that has Reaſon to diſtruſt *his* own Strength, and that owes the Poſſibility of thy Favour only to thy marvellous Goodneſs. As thou haſt not cut *him* off in the fatal Scene of *his* Tranſgreſſions againſt thee, direct *him* to look on the Time now afforded, as an Opportunity of Amendment, and to interpret this Mercy as an Earneſt of, and Path to a greater. And in this Senſe of Things, and in ſuitable Endeavours to recover the Path of Virtue and thy protecting Favour, let *him* fix and perſevere without future Deviation, as long as Thou ſhalt continue *him* in this Life; and at the Concluſion of it, receive *him*, We beſeech thee, to thy Mercy, through Jeſus Chriſt, our only Saviour and Redeemer.

For one that is deſirous to receive the Sacrament.

O God, who haſt given the Grace to this thy Servant to underſtand and conſider the true and only Foundation of *his* Hope, and to ſecure *his* Pardon in the only cove-

nanted Method in which it is offered, by *his* Deſire of partaking in the Sacrament of *his* Saviour's Inſtitution; Give *him* Grace likewiſe, We beſeech thee, to underſtand and practiſe aright the neceſſary Conditions of a ſalutary Participation of it; that *He* may neither diſhonour thee, nor deceive *himſelf*; but may reap the Benefits intended by it and promiſed in it. Let *him* examine *himſelf* faithfully, and prepare *himſelf* truly, that ſo *He* may eat of that Bread and drink of that Cup with Efficacy and Satisfaction. Teach *him* not merely by a formal Repetition of Expreſſions, but by a ſincere Contrition of Heart, to devote *himſelf* to thy Service. Make *him* abhor thoſe Offences, which brought *his* Saviour to the Croſs, and reſolve *himſelf* to crucify the Fleſh with all its ſinful Affections and Luſts. Enable *him* to die to Sin, whilſt *He* is commemorating the Sufferings of Him, who died for Sin, and as *He* is hereby admitted to the Covenant of Repentance, ſuffer *him* not to expect Forgiveneſs on any other Terms. Grant that this Remembrance of Chriſt's Paſſion for every ſincere Penitent may confirm *his* Purpoſe of becoming ſuch; let thy Grace ſupport *his* Endeavours; and thus let *his* Participation of it both ſtrengthen and refreſh *his* Soul. Cauſe *him* to find Comfort in receiving the

ſure Pledges of *his* Salvation on the ſuppoſed Sincerity of *his* Repentance; grant that *his* After-Piety may confirm that Suppoſition, and that final Glory may be the happy Conſequence, for the Sake and through the Merits of the ſame our Saviour Jeſus Chriſt.

For one that has hitherto neglected it.

O God, who haſt ſet forth thy Son as a Propitiation for the Sins of the whole World, and haſt directed all Sinners to come to thee by him; who, by the Mouth of the ſame thy well-beloved Son, haſt appointed Memorials of this thy choſen Method of Mercy, and haſt as expreſsly enjoined all Penitents to partake of them, as to forbear all farther Immoralities; Give, We beſeech thee, a due Senſe of the Importance of this Command to all who have not yet conſidered or obſerved it as they ought. In particular, awaken this thy Servant to a ſerious Concern and Contrition for this *his* great Neglect, and let *him* place it in the Number of thoſe heavy Sins, which require a diſtinct Confeſſion, Repentance, and Amendment. Let *him* reſolve on an entire Reformation in this as well as all other Particulars; and let *his* punctual Attendance on thy holy Ordinances hereafter teſtify *his* Conviction of

the Guilt of *his* former Neglect. Grant that *his* Readineſs, *his* Deſire, *his* watchful Care to embrace every Opportunity of commemorating *his* Saviour's Sufferings for *him*, may ſhew *his* true Knowledge of, and *his* grateful Regard for that Atonement, for the Sake of which alone *He* is to expect the Pardon of *his* paſt Sins, and the Acceptance of *his* future good Endeavours. And whilſt *He* is thus ſacramentally remembering *his* Saviour's Part in this Covenant of Grace, give *him* the Grace to remember and to obſerve *his* own; that That Holineſs of Life, which ought ever to diſtinguiſh a Communicant, may ſhine forth in *his* Practice; that *his* Piety and Virtue may ſtrengthen and adorn each other; and that *He* may have a ſure Refuge in this federal Mercy, on the only Condition on which it is promiſed, that of faithful and effectual Reformation. Hear us for the Merits of the ſame our Saviour Jeſus Chriſt.

For one that has juſt received it.

O Bleſſed Lord, who haſt allowed us Acceſs to thee by the Blood of thy Son, having reconciled the World to thyſelf by the Merit of his Sufferings, Grant that it may be the Buſineſs of our Life, and the

Comfort of our Death, to ſecure the Benefits of that Reconciliation. Improve, We beſeech thee, this Deſire and Care in this thy Servant, who has teſtified *his* Hope of thy Mercy, and *his* Senſe of the Manner in which alone it is to be expected, by applying to *himſelf* the Memorials of *his* Saviour's Paſſion for *him*, in the Sacrament appointed for that Purpoſe. Give *him* Grace to conſider this *his* Participation of the Holy Sacrament, not as a ſingle and ſufficient Act of Duty, but as an Expreſſion of *his* Repentance for paſt Sins, of a conſtant and lively Faith in thy Mercy through Chriſt, and of a firm and ſtedfaſt Purpoſe of leading hereafter a good and religious Life. And grant that *He* may reap the Comfort and true Advantage of it, by conſidering it not as an abſolute and unconditional Title to Pardon and Happineſs, but as a Declaration of *his* Acceptance according to the Truth and Sincerity of *his* Contrition and Amendment; and a Confirmation to *him* of thoſe Promiſes of Grace and Favour, which are offered to all, who truly ſeek it in thy holy Ordinances. Direct the due Apprehenſion of theſe Privileges and theſe Conditions to quicken *his* Gratitude, *his* Devotion, *his* ſincere Deſire of becoming in all Things a true Servant of Jeſus Chriſt. Grant that the Vows, which

He

He has offered to thee on this Occaſion, may never be forgotten by *him*, but may be faithfully retained both in *his* Memory and in *his* Heart, and may ſhew themſelves in *his* Life and Converſation. Let the Remembrance of *his* Breach of former Vows, whether of *his* original one at Baptiſm, or of thoſe deliberate ones ſince formed and expreſſed in private Devotions, or publick Adminiſtrations of religious Offices, quicken *his* preſent Care and Caution, and make *him* the more diligent to uſe and to improve every future Opportunity of devoting *himſelf* to thee, and of teſtifying an uniform and conſiſtent Courſe of Obedience to thy Precepts. And accept, We beſeech thee, *his* imperfect Services for the Sake of thoſe Sufferings of *his* Bleſſed Saviour, which *He* has ſo lately commemorated in the Form of *his* own Inſtitution. Hear us at all Times, and in all our Prayers, for the Sake of our Saviour Jeſus Chriſt.

For one that is inclinable to Preſumption.

O Almighty God, who of thy undeſerved Goodneſs and Compaſſion haſt promiſed Forgiveneſs to repenting Sinners; Qualify us, We humbly beſeech thee, by true Repentance to partake of that gracious Promiſe,

miſe. To enforce that Repentance, make us ever mindful in what Capacity We muſt receive thy Favour; that the Beſt of us are no better than Sinners, and that We owe our Pardon to thy Mercy, not to our Merit. We confeſs, O Lord, We have nothing properly our own, but Sin and Miſery; and enjoy nothing valuable in us, or deſirable to us, but by thy free Gift. We cannot do Good but by thy Grace, nor avoid Suffering but by thy Providence. Convince and remind us all, and this thy Servant in particular, of this great Truth, that We ſubſiſt by thy Mercy, and do equally both in our temporal and ſpiritual Concerns, need thy gracious and continual Protection. Give us the Senſe and Grace to reflect, that We muſt expect and apply for Acceptance in that Method only, in which Thou haſt been pleaſed to offer it; and that if We found our Hopes on any thing but the Goſpel-Terms, We ſhall certainly fail of them. Above all, ſuffer us not to deceive ourſelves with too light a Notion of the Conditions of Salvation in themſelves, or of our ſufficient Diſcharge of them. Make us ſenſible that it is both more eaſy and more dangerous to think too well of ourſelves than too ill; and that the Doctrines and Precepts of thy Revelation prohibit nothing more ſtrongly than

than Self-Eſteem and Self-ſufficiency. Mortify therefore in us, We pray thee, and enable us to mortify in ourſelves, every aſpiring and preſumptuous Thought, as founded on nothing within us, and defeating every Aſſiſtance from without. Make us to think and know that We are *leſs than the leaſt of thy Mercies*; that We fail too often in known Inſtances of Duty; and that at the beſt We are but *unprofitable Servants*. Guard us againſt the Deceitfulneſs of our own Hearts, that We may neither miſtake in the Reality, nor in the Value of our Performances; but that We may *work out our Salvation with Fear and Trembling*. Whilſt We aim at doing much, make us know that We can do but little; and that our only Hope is in preſenting with Humility our imperfect Services to thy Acceptance, thro' the Merits and Mediation of thy Son our Saviour Jeſus Chriſt.

For one that is inclinable to Deſpair.

O Merciful God, who haſt not only made a general Proviſion for the future Salvation and preſent Comfort of Mankind, but haſt adapted Remedies and Aſſiſtances for the particular Wants, and Stations, and Tempers of each Believer, Give the Grace

to this thy Servant, who is terrified with the Senſe of thy Juſtice, and trembles under the Fear of thy Diſpleaſure, to apply with rational Satisfaction thoſe gracious Promiſes which are ſuited to *his* Caſe, and were intended to refreſh the Hearts and ſupport the Spirits of ſuch devout and afflicted Penitents. Confirm *his* vehement Indignation againſt Sin, and *his* juſt Reſentment againſt *himſelf* for *his* former wilful Provocations of thine Anger; but ſuffer not theſe to proceed farther than to direct *him* to thy Mercy as the only Foundation of Hope, and to ſincere Obedience as the only Condition of it. Make *him* ſenſible that when thy Threatnings have driven *him* to true Repentance, they have had their proper Effect; and that then it is Time to make Application to, and to reap Comfort from thy merciful Promiſes. Grant that theſe may appear to *him* in their true Light and their full Force; and if *He* has entertained any Diſtruſt of thy Mercy that is inconſiſtent with theſe, pardon *his* Error, We beſeech thee, and remove it. For the Sake of thy Glory, and of *his* Duty and Comfort, let *his* Eſteem of thy Goodneſs be as extenſive as poſſible, whilſt it excludes Security in Impenitence, and is only made to encourage Amendment: and to this End enable *him* to judge rightly of the Cauſe of

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his Doubts and continuing Anxieties. If they proceed from any Conſciouſneſs of any remaining evil Paſſion or Practice, let them abide with *him*, till they have wrought a thorough and compleat Reformation; but if *his* Heart acquit *him* of any wilful Continuance in any known Sin, if *his* Apprehenſions ariſe from too limited a Notion of the Extent of thy Mercy, or from any Bodily Indiſpoſition, or from a Snare of the common Enemy of Mankind, deliver *him*, We beſeech thee, from the Error and the Effect of it; and direct *him* to the right Uſe of thoſe Texts in thy Holy Word, which both promiſe and enjoin Satisfaction and Rejoycing in the genuine Fruits of thy Holy Spirit. Thy bleſſed Goſpel is the only Remedy againſt Deſpair, the only Security of our Acceptance upon our Return to thee. O let us not diſhonour thee, or afflict ourſelves, by perverting it to a different Purpoſe; but grant that We may make the Diſcharge of our Duty to be, what it ought to be, the chief Comfort and Support of our Life. Bleſs us all, and bleſs this thy Servant particularly, with a chearful Senſe of the Value of a good Life, that no melancholy Thoughts may divert us from it; but that We may, by thy gracious Permiſſion and Direction, *come boldly to the Throne of thy Grace, that*

We may obtain Mercy and find Grace to help in Time of Need. Accept our Petitions now and at all Times, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is in a State of Deſperation.

O Merciful God, who in thy holy Word haſt aſſured us, that Thou *wouldſt have all Men to be ſaved, and to come to the Knowledge of the Truth*; Give thy Grace to this thy Servant to find Comfort in this gracious Aſſurance, to ſee that *He* is not ſhut out from Mercy, and to underſtand rightly and perform faithfully the Terms of Acceptance. Grant that *He* may not diſhonour thee, and ruin *himſelf*, by perverting the Doctrines, and contradicting the Precepts and Promiſes of thy Goſpel. Make *him* ſenſible that Forgiveneſs is offered to all without Exception, who are willing to embrace and diſcharge the Conditions of it; and that *his* Saviour died for this End, *that He might have Mercy upon all.* Convince *him* of the great Sin and Error of excluding *himſelf* from all Hopes of Pardon for ſuch Cauſes as Thou haſt graciouſly declared will not exclude *him*; and make *him* more ready to condemn this fatal Offence of Deſpair, than all thoſe Tranſgreſſions, which only make

him

him more ſenſible of the Neceſſity of applying to the Throne of thy Grace. And ſince *He* feels ſeverely the Torment of this Error, diſpoſe *him* to diſcern its Sinfulneſs, and to hearken to the proper Remedies for the Removal of it. Above all, guard *him*, We beſeech thee, from the Neglect of the Means of Grace and Amendment, as if they were no farther uſeful. Preſerve *him* from all Temptation to Self-Deſtruction, and either remove the Suggeſtion, or enable *him* to withſtand it. Keep *him* in the Obſervance of every Duty injoined; Continue *him* in the Uſe of the Ordinances of the Goſpel; and though *He* feels no preſent Comfort in them, yet grant *him* Perſeverance, in Hopes at laſt of finding the Bleſſings and Advantages of them. Let thy Grace be ſufficient for *him* in all Trials and Diſtreſſes; and bring *him*, We humbly entreat thee, from this diſconſolate Condition, to rejoice in the better Knowledge and Practice of *his* Duty here, and to be for ever happy in the Fruition of thy glorious Preſence hereafter, through the Merits and Mediation of our Saviour Jeſus Chriſt,

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For one that is low-ſpirited.

O Gracious God, who haſt made us chiefly for another Life, and haſt taught us by the very Frame of our Conſtitution to underſtand ſomewhat of it; Grant that We may make the true Uſe of every Infirmity of our Nature, as well as of every Diſpenſation of thy Providence. Thou haſt ſhewn us how intenſely We are capable of being puniſhed without any inſtrumental Pain of our Bodies, or any of thoſe worldly Sorrows and Troubles, which are the more uſual Occaſions of Grief. Thou haſt ſhewn us, in a lower Degree, how ſeverely the Mind alone may be afflicted, when not aſſiſted by and refreſhed with thy particular Comforts, who art the Father of Spirits. Deliver us, We beſeech thee, from all cauſeleſs Dejection of Mind, and yet more eſpecially from all ſuch as is cauſed by voluntary Tranſgreſſion. Have Mercy upon this thy Servant, and remove from *him his* preſent Trouble of Spirits, or ſupport *him* under it. If any latent Diſeaſe occaſion it, prevent, We pray thee, its Progreſs, and reſtore *his* Health and Chearfulneſs; if any real Ground of Affliction affect *him*, give *him* the Grace to apply the proper Remedy, whether

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of Repentance from Sin, or of Prudence and Patience under ſuch Troubles as may befal *him*; and bleſs *him* alſo with the Return of outward Comforts and inward Peace of Mind. Or if no viſible Cauſe, either natural or rational, diſturb *his* Soul, if this Depreſſion of Spirits be no more than one of the various Trials of thy wiſe Providence for the Probation of Mankind; Enable *him* then to bear it, till the gracious End of this Affliction is anſwered; refreſh *him* with Intervals of conſcientious Comfort, and bring theſe ſorrowful Apprehenſions to a glorious Concluſion. And lead *him* and us hereby to the Remembrance of that happy Time, when our Minds ſhall be ever active and joyous, and by their nearer and better Knowledge and Enjoyment of thee, ſhall be filled with real and never-failing Satisfaction, through the Merits of our Saviour Jeſus Chriſt.

For one that is troubled in Mind.

O God, the Creator and Judge of Men, by whoſe Wiſdom *We are fearfully and wonderfully made*, and by whoſe Juſtice We ſhall be finally and equitably ſentenced; Look down with Compaſſion on the Work of thy Hands, and regard thoſe Diſtreſſes, which thy all-wiſe Providence has permitted.

More

More eſpecially, We beſeech thee, to compaſſionate thoſe Diſtreſſes of the Mind, which We are leaſt able to bear, and which, againſt our own Inclination, diſqualify us for the comfortable Diſcharge of our Duty to thee. Particularly We implore thy tender Regard to this thy Servant, who is afflicted with Fears and Doubts, and evil Thoughts, which *He* cannot help, with prophane Imaginations which *He* would deſire to avoid. Enable *him* either to avoid them entirely, or to conſider them as *his* Misfortune and not as *his* Fault. Remove all real Burdens from *his* Conſcience by a ſincere and effectual Repentance, and help *him* by a true Faith in thee to clear up theſe imaginary ones, or at leaſt to ſupport them like other Calamities. Suffer them not to leſſen *his* Truſt in thee, nor *his* earneſt Deſire to pleaſe and obey thee; and grant that *his* Uneaſineſs and Horror at theſe wild Conceptions may convince *him* that *He* is not wilfully conſenting to them, nor will therefore be accountable for them. Let thy gracious Promiſes, which amidſt the Confuſion of *his* Thoughts *He* is ſtill capable of underſtanding and applying, refreſh *his* Soul, and ſatisfy *his* Reaſon, that *his* State is not the leſs ſecure, though it be the leſs comfortable for theſe groundleſs and diſturbed Wandrings of *his* Mind. Yet, if

it ſeem good unto thee, deliver *him*, We beſeech thee, from any farther Trials and Oppreſſions of this Kind. Keep *his* Mind as well as *his* Conſcience clear, that *He* may purſue *his* Duty with the greater Comfort, and may enjoy the Foretaſte of Heaven here, as well as the ſecure Poſſeſſion of it hereafter. May this be *his* and our final Portion for the Sake of our Saviour Jeſus Chriſt.

For one that is afflicted with evil Thoughts.

O Lord, who knoweſt whereof We are made, and how far our Souls and Bodies, through their intimate Union, are capable of affecting each other; grant, We beſeech thee, that We may learn to apply this Conſideration to our Comfort, and to thy Honour. Suffer not the Indiſpoſition of our Fleſh ſo far to affect the Spirit, as to diſcompoſe us for the Enjoyment of Life, or the Diſcharge of Duty; and let us not miſtake that for Guilt, which thy Providence intended but for Trial. Give this thy Servant, who is now under this Trial, Grace ſufficient to bear *his* Affliction, and to underſtand it to be, if We rightly apprehend it ſo to be, a bodily Indiſpoſition, and not a dreadful Effect of extraordinary Sin or particular

ticular Puniſhment. *He* is troubled with Thoughts rather wild than wicked, and ſuch as the moſt prophane Perſon in *his* Senſes would not, could not entertain. Yet *He* is troubled leſt they ſhould be offenſive to thee and criminal in *him*, and fears to forfeit thy preſent Favour and *his* future Bliſs by them. Raiſe from hence ſome Conſolation to *him*, in that *He* would not willingly offend thee, and enable *him* to turn from theſe gloomy Thoughts to more rational and ſolid Reflections. Make *him* look back with Comfort on *his* former Deſire to pleaſe thee, and on the Continuance of that Deſire in this *his* melancholy Situation. *His* Conſcience charges *him* not with any known, wilful, repeated Violations of Duty, that *He* has not made the Matter of ſincere Repentance. Let *him* obſerve then with Satisfaction, that where Reaſon and Scripture are heard, there is Foundation for Joy, and that *his* Terror lies only in groundleſs, unmeaning, and abſurd Imaginations. Diſpoſe *him* therefore to conſider *his* Caſe as Diſtemper, and not as Wickedneſs; Diſpoſe *him* to hearken to proper Advice for it, and give a Bleſſing, We pray thee, to the Applications for *his* Recovery. Heal the Infirmities both of *his* Soul and Body; remove the Clouds which at preſent darken *his* Underſtanding; give *him* the

Spirit of Power, and of Love, and of a ſound Mind, and confirm in every State *his* Diſpoſition to Piety. Reſtore *him* to the undiſturbed Uſe of Reaſon, and the uninterrupted Improvement of it in Holineſs; and bring *him* thereby in the End to perfect Happineſs, through the Merits of Jeſus Chriſt our Saviour.

For one that is full of Doubts and Scruples.

O Almighty God, who haſt bleſſed us with the Revelation of thy holy Word, to direct us in the Knowledge and Practice of our Duty, to ſecure us from Ignorance and preſerve us from Uncertainty in the Rule of Conduct; Give us Grace thankfully to acknowledge this great Bleſſing, and to apply it to the happy End intended, of informing our Underſtanding, in order to direct our Will, and to warm our Affections. But ſince in thy wiſe Providence Thou haſt made even this Search after our Duty an Article of Probation, and haſt left Room for Faithfulneſs and Diligence in the Enquiry, as well as in the Diſcharge of it, when found and acknowledged, endue us farther with Integrity of Heart, with Impartiality and Induſtry, to ſearch out thy Will, as well as to perform it to the beſt of our Knowledge.

ledge. Bleſs theſe our Endeavours with Succeſs, and deliver us from the Sin of any wilful Error, and from the Miſery of involuntary Doubts. In particular, We beſeech thee, to have Pity on this thy Servant, who is labouring under Scruples of Conſcience, which interrupt *him* in the Progreſs of Duty, and expoſe *him* to the Danger of tranſgreſſing it. Give *him* a Heart truly deſirous to know and to fulfil *his* Obligations, and direct *him* to the Means which may lead *him* to the Diſcernment of the Truth. Make it *his* firſt Rule to regard what is plainly revealed in thy holy Word, and to reject whatever is inconſiſtent with it, by what Perſons ſoever it may come recommended. Teach *him* farther a due Regard to the Appointment of thoſe who are in Authority, in all ſuch indifferent Matters, as thy good Providence has left to their Determination: And in Points, which are neither determined by thy revealed Will from Heaven, nor by *his* Superiors on Earth, teach *him* to underſtand and to uſe *his* Chriſtian Liberty, and not to make a Matter of Conſcience of that which at moſt is no more than a Point of Diſcretion. Enable *him* not only to diſtinguiſh between Right and Wrong, but to diſcern the different Importance of the Queſtions before *him*, and to proportion *his*

Regard and Care to their real Value and Moment. Enlighten *his* Underſtanding, ſtrengthen *his* Spirits, confirm *his* Piety, and *ſhew Thou him the Way which He ſhould walk in*, whilſt *He lifts up his Soul unto thee*. Make *him* ſtill more earneſt in great Matters, and more eaſy to receive Satisfaction in ſmall ones, and give *him* unfeigned Sincerity in the Diſcharge of all. Pardon every unwilling Error, and accept *his* honeſt Performance of that which *He* believes to be acceptable to thee. Remove from *him*, We pray thee, every groundleſs Scruple; Grant *him* to *poſſeſs his Soul in Patience and Thankfulneſs*, and to find Comfort in the preſent Diſcharge of *his* Duty, and in the Proſpect of that unerring Fidelity and Joy, with which thy Holy Saints do both ſerve and enjoy thee in Heaven. Bring us all, We beſeech thee, to that holy and happy State, through the Merits of our Saviour Jeſus Chriſt.

For an Infant.

O God, who ſeeſt the Ignorance of our Hopes and Fears, the Impropriety of what We deſire, and of what We would avoid; who both knoweſt and chooſeſt what is beſt and fitteſt for us: We deſire to refer our warmeſt Wiſhes and Petitions to thy

all-wiſe Determination. Pardon what is faulty in any Inſtance or Degree of our Requeſts, and accept ſuch as are ſuitable to the Nature and Reaſon which thou haſt given us. Not with Indifference therefore, though with Reſignation, We implore thy Mercy on this poor Child, and therein on thoſe, who ſeem with equal Pain to feel *his* Complaints; O lighten, if it ſeem good unto thee, *his* Sufferings, and the Apprehenſions of thoſe who are nearly intereſted in *his* Welfare. Preſerve, We beſeech thee, *his* Life, and grant that the Continuance of it may prove indeed a Bleſſing to *himſelf* and to *his* Friends. Give *him* a lively Senſe of *his* Duty to thee, and a zealous Care to perform it, that *He* may prevent the Difficulties of Virtue, and the Sorrows of Repentance, and may give an uſeful Pattern of early Piety. Grant that *He may grow in Wiſdom and Stature, and in Favour with God and Man.* Or if *his* Preſervation at this Time be not proper for *him* or *his* Friends, prepare them to bear with dutiful Reſignation ſo ſevere a Trial. Convey *him* ſpeedily to Happineſs, and bring them ſecurely after *him* to the Enjoyment of the ſame, through our Saviour and Redeemer Jeſus Chriſt.

For one that is young.

O God, the Author of our Being, and Diſpoſer of our State, who madeſt us for Probation in this World, and Glory in another; Have Mercy, We beſeech thee, on this thy Servant, who almoſt at the Entrance on (the active Part of) Life, has this ſolemn Call to conſider the Uncertainty of *his* longer Abode in it. Continue *him* in the State of Probation, in order to exalt *him* in the State of Glory. Give *him*, We pray thee, an early Senſe of *his* Duty to thee, as the great End of *his* Being and Buſineſs of *his* Life, and grant *him* Repentance for the Faults and Follies of *his* unripe Years. *O remember not the Sins and Offences of his Youth, but according to thy Mercy, think thou upon him, O Lord, for thy Goodneſs.* Give *him* farther Time to work out *his* Salvation, and give *him* Grace to employ the Remainder of it to that Purpoſe. Let *him* enter on the World with a deep Senſe of the Danger of its Temptations, and the Inſignificancy of its Enjoyments. Let *his* whole Deſire be to attain thy Favour, and in that let *him* truſt with Comfort, whether it ſhall pleaſe thee to continue *him* in Life, or to cut *him* off from it. Accept of ſuch Improvement as

hath been ſuitable to *his* tender Years, and let *his* future Days equal the Innocence of the former, and exceed them in Underſtanding, Devotion, and Piety. And whether earlier or later, let *his* Departure from this World convey *him* to the Happineſs of the next, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is old.

O Lord, the Giver of Life, and Preſerver of it through the many Caſualties that ſurround and threaten it, We offer up our Prayers for, and with this thy Servant, whom Thou haſt long continued and ſupported through the Changes and Chances of it. Direct *him* to pay *his* juſt Acknowledgments to thy good Providence for the many Deliverances that *He* has been favoured with, and the many Days that *He* has ſecurely enjoyed without the Approach, or Apprehenſion, or Fear of Evil. But principally lead *him* to reflect on the Return that *He* has made for ſo diſtinguiſhed a Mercy. *He* has a long Life to account for, and the Uſe or Abuſe of many Favours to preſent with Joy or Terror before thee: Happy if, under the Decays of Nature, *He* has the Support of Conſcience; or more ſeverely miſerable, if, under the In-

firmities of Old Age, *He* has the Terrors of a guilty Mind. But as Thou haſt hitherto ſpared *him*, O ſpare *him* ſtill farther for the Purpoſe of Repentance, and grant *He* may perfect *his* Virtues or cancel *his* Vices by an entire Dedication of *his* Heart and Soul to thy Service in the ſhort Remainder of *his* Life. Let *him* find Eaſe and Satisfaction in perſevering in an eſtabliſhed Courſe of Piety, if that has been *his* wiſe Choice: or let not a former Habit of Iniquity diſcourage *his* Attempt of Penitence and Reformation; but let *him* finiſh *his* Courſe with good Reſolutions and good Deeds, and prepare *his* Heart, as well as *his* Infirmities will permit, to ſee thee yet with Comfort in thy Kingdom. O grant this Mercy for the Sake of thy Son our Saviour Jeſus Chriſt.

For one that is middle-aged.

O Gracious God, who has granted Time as a Preparative for Eternity, and haſt allotted different Portions of it to different Perſons, as it ſeemeth good to thy infinite Wiſdom; Direct us to deſire and value it for its true Uſe, and to employ it like thoſe who know its Uncertainty. We ſee in daily Inſtances, and particularly in the Indiſpoſi-

tion of this our *Brother*; that no Age of Life is ſecure from ſuch Caſualties as threaten the Continuance of it; but that when We are paſt the Dangers of Infancy, and before the Decays of Nature overtake us, yet We are liable to the Aſſault of many Diſeaſes, which may cut ſhort the moſt ſanguine Expectations. Let the Remembrance of thy Providence that has hitherto preſerved us, raiſe our Hopes and Truſt in thee for the Continuance of thy Mercy, and accept the Prayers which We now offer in the Behalf of this thy Servant. Bleſs the Remedies that are uſed to promote *his* Recovery, and bleſs *him* with the Supply of ſuch as are proper; and grant that *his* Diſtemper may give Way to the Strength of Nature and the Applications of Art, whilſt We deſire to conſider and acknowledge them both as inſtrumental only to the Purpoſes of thy good Pleaſure. Above all, give *him* Grace earneſtly to reſolve to ſerve thee faithfully with *his* reſtored Strength, and grant that *He* may live to prove the Sincerity of ſuch Reſolution, to *himſelf* and others, by the real Fruits of an holy Life. Grant this for the Sake of our Saviour Jeſus Chriſt.

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For one that is poor.

O God, who in thy infinite Wiſdom haſt appointed different Stations and Degrees amongſt Men, with particular Duties ariſing from each, contributing thereby to the Comfort of this Life and the Probation for another; We offer up our humble Supplications to thee for this thy Servant, whom thy Providence has been pleaſed to place in the lower Offices of this World. It is *his* privilege, if it has been *his* Care, to be as high in thy Favour as the greateſt of *his* Brethren, and to be as ſecure of the moſt exalted Happineſs in the next World. We deſire to conſider and to treat *him* as Partaker of the ſame frail Nature and the ſame important Hopes as Ourſelves; and as the ſureſt and higheſt Inſtance of our Good Will towards *him*, We preſume to addreſs thee with our ſincere Petitions for the Recovery of *his* bodily Health, and the Security of *his* ſpiritual Welfare. If the Lowneſs of *his* Station be owing to *his* Integrity, to *his* Abhorrence of diſhoneſt Means for raiſing *himſelf*, make *him* conſider it as *his* Glory and Comfort; if it has not tempted *him* to Diſcontent or Envy, cauſe *him* the more reſignedly to embrace it as a Condition of Safety, in being free from many

Temptations that ſurround ſuch of *his* Fellow-Creatures as abound with the good Things of this Life; Or if *He* has been reduced to, or continued in Poverty by *his* own Faults and Follies, give *him* the Grace to ſee them and to repent of them: and in all Events teach *him* to acquieſce in it as not being the Effect of Fate or Fortune, but of thy wiſe Direction for *his* Good, either by Way of Correction or Trial. Grant that the ſmall Share of Enjoyments, which are *his* Portion in this World, may be the Occaſion of fixing *his* Thoughts and Deſires more warmly on the Treaſures of the next. Let the Troubles of Life wean *him* from the Love of it, and bring *him* to the greater Reſignation and calmer Compoſure at the Apprehenſion of Death. Yet if it ſeem good unto thee, reſtore *him*, We beſeech thee, to Health, with a more earneſt Senſe of, and Regard to the proper Duties of *his* Station, and a more firm Reſolution to ſeek and ſecure that Happineſs, which Thou haſt offered to all of every Degree, that ſeek it by true Repentance and Faith, in the Merits of thy Son Jeſus Chriſt our Lord.

For one that is rich.

BLeſſed Lord, Gracious and Merciful, give thy Grace to this thy Servant to acknowledge thy Goodneſs and Loving-Kindneſs to *him*, and to acknowledge it equally in thy different Diſpenſations towards *him*. Thou haſt bleſſed *him* with the Comforts of this Life, and Thou haſt now bleſſed *him* with a Call to conſider their comparative Inſignificancy, and to fix *his* Thoughts and Deſigns on Treaſures more certain, more ſatisfactory, and more laſting. We ought not to be inſenſible of, or unthankful for temporal Mercies, and We deſire by the grateful and good Uſe of them, to ſecure our more important ſpiritual Intereſt. They cannot, We ſee, prevent a Day of Sickneſs, but the wiſe Application of them is then a real and great Support. Give *him*, and give us all in Proportion to our Stations, a juſt and moderate Eſteem of the Enjoyments of this Life, a compaſſionate Regard to the Diſtreſs of thoſe that want them, a dutiful Senſe of our Obligations for our Share of them, and an entire Reſignation to thy Providence in the Interruption or Loſs of them. For *ſhall We receive Good* at thy gracious Hands, *and ſhall We not receive Evil?* Let

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us receive both with that humble Spirit, which becomes us as Men, and as Chriſtians, and with a ſerious Reſolution to improve either to the End for which thou ſendeſt them, and to our own future and final Felicity. In the mean Time, if it ſeem good unto thee, reject not our Petitions for the Continuance of temporal Mercies; Reſtore the Bleſſing of Health to this thy Servant, that *He* may be capable of enjoying with Prudence, and applying with Piety, the other Gifts, which thy Providence has beſtowed on *him*; and grant that the Comforts of this Life may prove to *him* an Earneſt of and ſafe Paſſage to the greater Happineſs of the next, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is in the Middle-State of Life.

O God, the Giver of our ſeveral Talents, and Judge of the Uſe of them, who wilt call each one to Account in Proportion to that which was committed to him; We implore the Continuance of thy Mercy to this thy Servant, whom Thou haſt not diſtinguiſhed by the Want or by the eminent Plenty of temporal Good Things. Grant that *He* may be able to anſwer with Satisfaction for that which has been committed

to

to *him*, and that *He* may look on the Station which thy Providence has placed *him* in, not only with dutiful Reſignation, but with joyous Thankfulneſs. Teach *him* to conſider with Prudence, that it is attended with the feweſt Cares and Troubles, and to conſider with Piety, that it is free from the moſt frequent and moſt ſevere Temptations. Enable *him* to teſtify this happy Effect of *his* Condition by the real Holineſs of *his* Life, and even under the Apprehenſion of Death grant that the Teſtimony of *his* Conſcience may continue clear and ſecure. And now that Indiſpoſition would incapacitate *him* for the Enjoyment of a higher Condition in Life, and would prove moſt convincingly that many of our Wiſhes, if attained, are only Superfluities, make *him* gratefully to acknowledge that *He* is not farther afflicted with the Want of proper Proviſions of Aſſiſtance in this *his* Diſtreſs, but that *his* Station affords all the real Relief that Human Succours can generally ſupply in ſuch Interruptions of bodily Health. Give a Bleſſing, We beſeech thee, to thoſe Succours, which are now adminiſtred in *his* Behalf, and hear and proſper the Prayers of *his* Friends for *his* Recovery; and grant that *He* and They may make a good Uſe of the farther Time, which Thou ſhalt afford them on Earth, that

that at their Departure from it They may be received to thy Mercy, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For a Servant.

O Merciful God, whoſe Providence is equally exerciſed in the Care of all thy Creatures of every Degree; We deſire, as far as in us lies, to imitate thy gracious Condeſcenſion, and to be zealouſly concerned for all who want our Aſſiſtance. We eſteem it no Abaſement to be employed for the meaneſt of our Brethren in their temporal Concerns, and much leſs in their ſpiritual ones, in which We are All equally intereſted. Hear our Supplications, and accept our Services in Behalf of this our *Brother* in Diſtreſs, whoſe Station and Duty it is to adminiſter to others, when in Health. Teach *him* and us to look on the Difference of Stations as the Appointment of thy wiſe Providence, and the proper Opportunity of exerciſing thoſe various Virtues, which muſt qualify us all for the ſame Happineſs hereafter. Fix, We pray thee, this Senſe of Duty in *him*, under *his* preſent Trial and Diſtreſs, and raiſe *him* up again to teſtify it in a more zealous Diſcharge of every Obligation to thee *his* Maker, and thoſe whom Thou haſt made *his* Superiors

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on Earth. Grant that Humility, Contentment, Truth, and Induſtry, may diſtinguiſh *his* future Conduct, and that Faith and Truſt in *his* Redeemer may ſanctify and improve theſe moral Virtues. Let theſe be *his* Guide in Health, and *his* Support in Sickneſs; and let *his* Enjoyment of that Help under *his* preſent Indiſpoſition, which Many want, and which is the principal Advantage of an higher Fortune, excite *his* Gratitude to thee and to *his* Benefactors, and lead *him* to expreſs it in *his* future Faithfulneſs and Piety. Give *him* the Grace to deſire *his* Recovery principally for this End; and do Thou, We beſeech thee, fulfil *his* Deſire, and reſtore *him* to Health, and to the Attainment and Exerciſe of a good Conſcience. Though *He* be a *Servant* in this Scene of *his* Being, let *him* conſider and act as one, who in thy holy Word is ſtyled a *Son* in Reſpect of *his* future Inheritance, that by Patience and Integrity, by Faith and Virtue, by Devotion and Godlineſs, *He* may become indeed an *Heir of God, and Joint-Heir with Chriſt*, of that eternal Happineſs promiſed through the Merits of the ſame *his* gracious Saviour and Redeemer.

For a Woman in Travail.

O Gracious God, by whoſe Bleſſing Mankind is increaſed, We implore thy Bleſſing for a ſpeedy Increaſe at this Time by the ſafe and immediate Delivery of this thy Servant, who is now labouring under the Pains and Perils of Child-Birth. Hear our Prayers for her, and hear her earneſt Petitions for herſelf, and grant a ſudden and joyful Concluſion of this her ſore Travail. *Her Sorrow is greatly multiplied by this her Conception*, and the approaching Hour of bringing forth; Do Thou, We beſeech thee, who only art able, ſupport her in this her great and weighty Trial. O Thou, who when Thou gaveſt Room for Repentance, and openedſt ſome Degree of Hope to fallen Creatures in the Proſpect of a Redeemer, didſt at the ſame Time appoint this Burden as a Memorial of, and Penalty on the firſt Tranſgreſſion, grant that this ſevere Chaſtiſement for the original Offence may deter all from the Practice of actual Offences, and confirm their Faith in the Hiſtory of thy holy Word, which alone accounts for ſo penal and marvellous a Diſpenſation. Let this general Lot attending the Human Birth, influence the whole Human Species at all

Times to the true Uſe of their Being; but at this particular Seaſon We deſire to teſtify our Compaſſion, and pour forth our Supplications for this thy Servant now ſuffering under that early Sentence. Let this, We humbly pray thee, be her only Suffering, and deliver her ſpeedily even from this. Pardon her Sins, that under her ſevereſt Pains She may be able to think with Comfort on thy Providence and Protection. Exert them in her Favour in this her great Extremity. Strengthen her under her Agonies, or lighten them to her, and bring them to a happy End. Above all, grant that a Senſe of thy Mercy to her in this Time of Need, may lead her to a firm Truſt in thee at all Times, and to a ſuitable Care to pleaſe and obey thee; that She may hereafter *praiſe thee as the joyful Mother of Children*, and may by Inſtruction and Example teach them to praiſe and obey thee likewiſe. Grant this for the Sake of our Saviour Jeſus Chriſt.

For the ſame after Delivery.

O Bleſſed Lord, who haſt heard our Prayers, and granted that ſafe Delivery to this thy Servant, which We ſo lately and earneſtly implored; receive our devouteſt Thanks for this Earneſt of her future and more

more perfect Recovery; and go on, We beſeech thee, to compleat this Mercy to her and to us. Let the Senſe of this thy Goodneſs, now ſo happily experienced, be preſent to her Mind, and influence her Life through all her remaining Days. Let it ſupport her under the farther Pains or Dangers attending her Condition; Let it raiſe her to private Praiſes and Devotions during her Confinement, and ſpeedily to return her publick Thanks in the Aſſemblies of the Faithful; and above all, grant that She may ſhew forth thy Praiſes, not only with her Lips but in her Life. Though Nature has its Effect upon a ſudden Relief from Pains, and now that *as ſoon as ſhe is delivered, She remembreth no more the Anguiſh, for Joy that a Child is born into the World*, yet let Grace have a more perfect Work upon her, and let her never ſo forget her Anguiſh, as to forget the Mercy of this her Deliverance from it. Bleſs the Fruit of her Labour, this helpleſs Infant. Preſerve *him* for a ſolemn Dedication to thee in the neceſſary Method of thy own Inſtitution, for proper Inſtruction in the Nature of *his* Baptiſmal Engagements, and for an exemplary Converſation ſuitable to the Advantages of ſuch an Education. Preſerve *him* from the Dangers and the Temptations of the World, that

that *He* may live to thy Glory, to the Comfort of *his* Friends, and *his* own preſent Credit and future Salvation. Confirm us all in an Holy Life, that We may finally attain to a happy Death, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For the ſame, if the Child be ſtill-born.

O Almighty God, who puniſheſt us leſs than our Sins deſerve, who bleſſeſt us ever beyond what our Services could claim, and often beyond what our Underſtandings can comprehend, We deſire to acknowledge thy Wiſdom and Goodneſs in all thy Diſpenſations, whether ſuitable, or not, to our Expectations and Wiſhes. We know not what We pray for, if We pray for any thing without an entire Reſignation to thy Providence. Our Diſappointments may be our greateſt Bleſſings; and in our Ignorance of future Events, We confeſs that We ought, in Prudence as well as Piety, to put an entire Confidence in thy Care of us, and Proviſion for us. We deſire to teſtify this our prudent and pious Regard to thy Diſpenſations by ſubmiting with a dutiful Compoſure to the Loſs which We have now ſuſtained, and by turning our grateful Hearts to juſt Acknowledgments for thy Mercy in

the Preſervation of this more valuable Life, which Thou haſt continued to us after the peculiar Dangers and Difficulties attending her Caſe and Condition. We magnify thy Holy Name for this thy Goodneſs to her and us; beſeeching thee to continue this providential Care of her, and to reſtore her in due Time to herſelf and to us. Relieve the Pains of her Body, and compoſe the Troubles of her Mind, and give her Grace to be thankful for the Proſpect of her own Recovery, and for the Enjoyment of many ſurviving Comforts. Perfect, We pray thee, her Recovery, and the Piety of us all; that every Diſpenſation, whether of Joy or of Affliction, may unite us the more cloſely to thee, and may lead us to fix our whole Hearts on the proper Object of all our Hopes, that is, on thy Favour, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is ſlightly indiſpoſed.

O God, We acknowledge that Health and Sickneſs are thy Diſpenſations, and that *in thy Hand are the Iſſues of Life and Death*; Diſpoſe and enable us, We beſeech thee, to live ſuitably to this Acknowledgment, to be ever prepared for both, and

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to be willing to ſubmit to any State, to which thy Providence ſhall pleaſe to call us. Accept, We pray thee, our Supplications in Behalf of this thy Servant, who has rightly judged that *He* cannot apply to thee too ſoon, but deſires to interpret this firſt Interruption of *his* bodily Health as a Call to ſecure and perfect the Health of *his* Soul. Make *him* more and more ſenſible that the Concernments of *his* ſpiritual Part ought not to be deferred, till the Infirmities of *his* mortal Part may incapacitate *him* for Attention. Grant *him* now to deſire, whilſt *He* is beſt able, to implore thy Pardon for *his* paſt Offences, to deteſt them with *his* whole Heart, and to reſolve on future Obedience, whilſt there is Room to hope that *He* may live to teſtify the Sincerity of *his* Devotion by the Regularity of *his* Conduct. Prevent, if it ſeem good unto thee, any farther Progreſs of *his* Complaints, and grant *him* an immediate Reſtoration to *his* former Health. Or if theſe early Tokens of Diſtemper are intended to lead to farther and ſeverer Trials, Grant that *He* may finiſh *his* moſt important Taſk to thy Acceptance and *his* Security, before *his* Indiſpoſition ſo prevails as to affect *his* Senſes, or perplex *his* Thoughts. Direct *him* to ſubmit with Patience to thy good Will in every farther Advance of this

Diſtemper, and to apply to thy Protection in each to the beſt of *his* Capacity: and do Thou hear *his* Prayers, and pity *his* Sufferings, and deliver *Him* according to thy Wiſdom and Mercy, either by the Favour of a longer Life, or of a bleſſed Death, through the Merits and Mediation of thy Son our Saviour Jeſus Chriſt.

For one that is uſing Medicinal Applications.

O Bleſſed God, who in Mercy and Wiſdom haſt ſo made and placed us, as that the Welfare and Happineſs of our Body as well as of our Soul, depend in a great Meaſure on our own Conduct, and We may often contribute to the Ruin of them by our Neglect, though We cannot ſecure the Preſervation of either merely by our own Strength; proſper, We beſeech thee, our Endeavours in the Behalf of both, and grant that We may prudently apply the Means which Reaſon dictates, and may piouſly expect Succeſs only through thy Bleſſing upon them. Give this thy Bleſſing to the Remedies which are now preſcribed to and applied by this thy Servant. Proſper them to the Recovery of *his* bodily Health, that *He* may again be able to diſcharge the Duties of *his* Station, and may be truly diſpoſed

poſed to make a right Uſe of *his* recovered Strength. Favour *his* natural and rational Deſire of the Continuance of Life, and of the innocent Comforts of it, as a valuable Gift of thy Providence; prevent or pardon the Tendency to too ſtrong a Deſire of it, and confirm and accept *his* Dedication of all the Faculties of *his* Mind and Body to thy Service. Make *him* equally careful to uſe the proper Means for the Welfare of *his* Soul, and bleſs them with the ſame Succeſs; that the Continuance of Life may prove indeed a Mercy to *him*. Grant that the Piety of it may ſecure and increaſe the preſent Satisfaction of it; and that the preſent Comfort of a right Conduct may ſtill contribute to the farther Improvement of it: that when all Remedies fail, and Nature, or Violence, or Diſeaſe, ſhall remove *him* from this World, this Removal may prove the greateſt of all Bleſſings, by conveying *him* ſecurely to thy glorious Preſence, through Jeſus Chriſt our Lord.

For one that is under Recovery.

O Gracious God, who joineſt Mercies to thy Judgments, and haſt heard and in ſome Meaſure granted our former Petitions in Favour of this thy Servant, let us

join our Praiſes to our Prayers, and hear, We beſeech thee, and accept them in *his* Behalf. Thou haſt already graciouſly delivered *him* from the Extremity of that Illneſs, of which We were lately ſo apprehenſive, and We deſire to bleſs thy holy Name for this thy Goodneſs to *him* and us. Fill our Hearts with a due Senſe of this thy *unexpected* Bleſſing, and let us ſhew forth thy Praiſe for this and all thy other Mercies, not only with our Lips, but in our Lives. But let not this Exaltation of our Hopes heighten into any preſumptuous Confidence of *his* Security, and ſuffer not the Thought of *his* leſſened Danger to leſſen the Warmth of *his* Devotion to thee. Grant that the State of *his* Mind may continue the ſame in the Expectation of Health as in the Apprehenſion of Diſſolution, and that thy Will may be *his* in every State and Condition of *his* Being. Yet with this Reſignation to thy Wiſdom, We humbly pray thee to perfect *his* Recovery, and to reſtore *him* to *his* former Enjoyment of Strength and Comfort. Grant this Mercy ſpeedily, or grant us Patience to wait till thy good Time, and bleſs us ſecurely with it in the End. Let no Impiety of Thought, Word, or Deed in us, prevent or delay the Bleſſing, but fit us for the Reception of every Divine Favour by a Holy Re-

ſolution to make a right Uſe of it. Confirm theſe good Purpoſes in us for the Sake of our Saviour Jeſus Chriſt.

For one whoſe Recovery is doubtful.

O Mighty and merciful God, whoſe Providence over-ruleth all Events, and turneth them to anſwer the Purpoſes of thy wiſe Counſels; who for many good and gracious Ends haſt kept from us the particular Knowledge of the appointed Time of our Diſſolution, warning us by many Signs to live in conſtant Preparation for it; We deſire that We, who by thy Bleſſing do as yet enjoy our Health, and this our *Brother*, who is now afflicted with Sickneſs, may equally remember the Uncertainty of our Lot, and equally truſt in the Certainty of thy Providence. We are ſenſible how ſoon the Condition of either of us may be reverſed, and We deſire to live prepared for any Condition, which Thou ſhalt allot to us. But as *his* preſent Indiſpoſition particularly calls on us, We deſire at this Time to offer up our Supplications particularly for *him*, as We ſee Reaſon to hope that *his* Sickneſs may be capable of Relief, yet are not without Cauſe of Apprehenſion that it may exceed the Power of Remedies. Confirm,

We beſeech thee, the Grounds of our Hopes, and diſſipate thoſe of our Fears, and grant a ſpeedy and comfortable Concluſion of this afflicting Diſpenſation. If ſuch Mercy be proper for *him* and us, bleſs us with early and certain Tokens of *his* Recovery; or if farther Apprehenſions be more uſeful to work good Effects on us, grant that we may apply them to that End, and in all Events may be prepared to ſubmit to thy Wiſdom. Give us the Grace to be frequent and fervent in our Devotions, and accept them through the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is recovered.

O God, by whoſe Mercy We live at all Times, and by whoſe peculiar Mercy We have this Occaſion of addreſſing ourſelves to thee; We deſire to offer up our hearty Thanks to thee for the Succeſs of our former Petitions in Behalf of this thy Servant. Thou haſt heard our Prayers for the Recovery of *his* bodily Health, and We deſire to bleſs thy holy Name for this *his* great Deliverance. O grant the ſame Succeſs to our Interceſſions for the Salvation of *his* Soul; and grant that *He* may never ceaſe to be as ſolicitous for that Bleſſing, as when

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He was in the greateſt Appearance of Danger. Now that *He* is able, make *him* willing and deſirous to pray for *himſelf*; and make *him* punctual in the Diſcharge of that, and all other Duties. Suffer not the Return of Temptations to extinguiſh or leſſen in any Degree the Senſe of *his* great Obligations to thee, or the Remembrance of *his* holy Vows and Reſolutions in the Time of *his* Diſtreſs. As Thou haſt granted *him* the Opportunity of teſtifying *his* Sincerity, grant *him* Fidelity and Zeal to expreſs it publickly to thy Honour and *his* own Salvation. Teach *him* to regard *his* Recovery as a Bleſſing principally in this Reſpect; and to conſider that the Reſpite is ſhort; that the Time of Diſſolution muſt ſoon inevitably approach, when Remedies and Prayers will not avail; when all Human Means will be fruitleſs, and Miracles muſt not be expected. Cauſe *him* farther to conſider, that the moſt diſtreſsful Part of that laſt Scene may now be prevented by the Preparation of a holy Life; that all future Surprize even in ſudden Indiſpoſitions may be effectually removed by habitual Piety; and that Death itſelf may well hereby appear only as the neceſſary Paſſage to an endleſs Life. O give *him*, and give us all Grace to live like thoſe, who know that they are but *Strangers and Pilgrims upon Earth*;

Earth; that they *have here no continuing City, but ſeek one to come.* Make us think of theſe Things, whilſt by thy Goodneſs We enjoy Health, and Strength, and Capacity to think of them with Calmneſs and Attention. Grant that We may ſerve thee, whilſt We are beſt able to ſerve thee in a proper Manner, with all our Hearts, and with all our Souls. Let this be the Care of our Lives, that it may be the Comfort of our Deaths; and that after our Diſſolution it may be the Means of ſecuring our Peace with thee, and enjoying the everlaſting Rewards promiſed by thee, thro' the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is under a Relapſe.

O God, the God of the Spirits of all Fleſh, who alone knoweſt the appointed Time of the Separation of them, and who by daily Changes of our Condition remindeſt us continually of the Uncertainty of that Time; Look down with Mercy and Compaſſion on us and our Requeſts in Behalf of this our afflicted *Brother*, whom Thou haſt called to a farther Participation of the Cup of Affliction. We had entertained the pleaſing Thought of enjoying ſpeedily *his* Society in the publick Congregation of thy faithfu!

faithful Servants, and in the Converſe of *his* private Friends. But thy Wiſdom has denied or delayed the Bleſſing, and called us again to a more earneſt Senſe of Duty by a more immediate Apprehenſion of *his* Danger. Grant, We beſeech thee, that it may be for no other End than to awaken *him* to a more immediate Dependance on thy Providence; and grant that it may anſwer effectually that great and merciful Deſign. Hear our Prayers again for *his* more perfect Recovery, and renew our Hopes as ſuddenly as Thou haſt renewed our Fears. We *know not what a Day may bring forth* with Reſpect either to *his* Condition or our own; but with all the Reſignation which becomes our Duty to thee, and with all the Earneſtneſs, which becomes our Charity to *him*, We implore thy Mercy in *his* ſpeedy Reſtoration to Health and Strength; Grant that *He* may live to acknowledge this thy great Goodneſs to *him*, and may conſecrate faithfully to thy Service the Remainder of *his* Life, which Thou ſhalt thus wonderfully preſerve to *him*. Bleſs theſe our Supplications with Succeſs, for the Sake and through the Merits of our Saviour Jeſus Chriſt.

For

For one that is in great Danger.

O Gracious God, whoſe Providence is over all thy Works, and is equally diſcernible in the common and the unuſual Events of Life; We deſire to acknowledge it in all Circumſtances of our Being, and to truſt in thee in every Danger and in every good Proſpect that attends us. Thou *bringeſt down to the Grave, and bringeſt up*; and We are ſometimes as much aſtoniſhed at the unexpected Recovery of ourſelves, or our Friends, as at the unexpected Caſualty that alarmed our Fears. We ought not to ſet Bounds to thy Power or thy Mercy, nor ought We to neglect our Diſcharge of our own Duty. Whilſt Thou continueſt Life, We deſire to continue our Prayers; and though We expect not Miracles in our Behalf, yet We know that Thou canſt order the Courſe of Nature ſo to work, as that the Event may appear little leſs than miraculous. Though the great Appearance of Danger in the Caſe of this our diſtreſſed Neighbour forbids any promiſing Expectation of *his* Recovery, yet Reaſon and Scripture forbid us to deſpair, or to neglect the proper Offices of Chriſtians and Neighbours. To thy Mercy We recommend *him*, with a ſincere Deſire of

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his Health and Welfare, yet with an entire Reſignation to thy wiſe Diſpoſal: Beſeeching thee to fit *him* and us by Contrition and Purity of Heart for an innocent Continuance in this World, or an happy Removal to another. This Mercy We preſume to aſk only in the Name and for the Sake of our Saviour Jeſus Chriſt.

For one that is going to make his Will.

O Merciful God, who haſt bleſſed us with Comforts to make the Paſſage through this Life more eaſy, and haſt taught us ſo to apply them as to make the Concluſion of it more ſecure; Give us Grace to eſteem them according to their true Uſe and Value, and ſo to diſpoſe them as may be moſt for the Welfare of Ourſelves and Others. Grant us to make a wiſe and prudent, a juſt and charitable Application of them, whilſt Health and Strength enable us to diſpenſe them with our own Hands; and continue to us the ſame good Heart and Deſign in our laſt Diſpoſal of them. And as this thy Servant has rightly determined to prevent the Confuſion ariſing from unſettled Affairs, or from too late and careleſs a Regulation of them, give *him* equal Care and Prudence in the important Work now before *him*. Give *him* Grace to correct whatever

whatever has been amiſs, and to ſupply whatever has been defective in *his* former Uſe and Application of them. Let not Pride, or Ambition, or Partiality, or Reſentment, influence *his* Mind in the Diſtribution of *his* Fortune, but let all Paſſion be laid aſide, and let Reaſon and Religion direct the Diſpoſal. Make *him* remember the great Rule of dealing with all, as *He* would in the ſame Caſe equitably deſire to be dealt with by them; and make *him* deſirous ſo to diſtribute the Subſtance, which thy Providence has bleſſed *him* with, as may beſt diſcharge *his* own Obligations, and enable others to diſcharge theirs. Grant that this prudent Diſpoſition of *his* worldly Affairs may give Comfort and not Concern to *his* Mind, but that *He* may conſider *himſelf* as better prepared hereby either for Life or Death. Preſerve *him*, if it ſeem good unto thee, for the farther Enjoyment of *himſelf* and of theſe outward Comforts, which thy Mercy has beſtowed upon *him*; and bring *him* in thy own good Time, by the thankful and pious Application of them, to thoſe more valuable Bleſſings, which Thou haſt provided for all who ſincerely love and obey thee, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is light-headed.

O Merciful God, who knoweſt our Infirmities; make us ever mindful of them Ourſelves, that the very Frailties of our Bodies may admoniſh us to guard againſt the Diſeaſes of our Souls; that We may never live ſo as that a ſudden Deprivation of Life or Senſe may be our Ruin. Under this View of our own State and Duty We deſire to compaſſionate the Calamities, whether of Body or Mind, wherewith Others are afflicted; and in particular, to pity the diſtreſſed State of this thy Servant, who is not able now to lift up *his* own Thoughts and Devotions to thee. Accept our Prayers on *his* Behalf, and grant that *He* may not long continue in this unhappy State, but may return to the Uſe of *his* Reaſon, and make a true Uſe of it by a ſincere Dedication of *himſelf* and all *his* Faculties to thy Honour and Service. In the mean Time compoſe *his* Spirits, that *He* may not be ſenſible of Pain and Terror, whilſt *He* is incapable of receiving and applying any rational Conſolation. Remove from *him* the Apprehenſion of imaginary Dangers, and deliver *him* from the Approach and Progreſs of real ones. Let not this, We beſeech thee, be *his* final State

in

in this World, but reſtore *him* to us and to *himſelf*; that *He* may live to make a better Preparation for *his* eternal State in the other World. And grant that We may all conſider it as the beſt Teſt and higheſt Privilege of our Underſtanding, to ſhew forth thy Praiſes both with our Lips and in our Lives, and to apply for thy Acceptance, with this Condition of Obedience, only through the Merits and Mediation of our Saviour Jeſus Chriſt.

For one that is inſenſible.

O Merciful God, the Giver and Preſerver of all our Faculties and all our Comforts; We deſire to acknowledge and to improve them, whilſt Thou continueſt them to us, and to live duly ſenſible of the Uncertainty of their Continuance. Let the Example of this thy Servant, whoſe Underſtanding Thou haſt permitted to depart from *him*, excite our Care for ourſelves, and our Compaſſion for *him*. We pray for *him*, that *He* may yet again be able to pray for *himſelf*, and that *his* Petitions may then be heard and accepted by thee. In the mean Time let our Supplications on *his* Behalf be favourably preſented at the Throne of thy Grace. Pardon the voluntary Errors of

his

his Underſtanding, whilſt *He* enjoyed it; reſtore *him* to the Enjoyment of it; and above all, to a wiſe and pious Application of it. Pity *his* preſent diſtreſsful State; accept of *his* paſt Repentance, however imperfect; and grant *him* an Opportunity of improving in future Obedience and Virtue. Though *He* is incapable now of farther Offence, yet *He* is not incapable of thy Mercy, nor of a Poſſibility of ſerving thee more truly and fervently hereafter. O grant *him* this Capacity by a Return of *his* Reaſon; and grant *him* the greater Mercy to make a right Uſe of it: that *He* and We may live to celebrate together thy Praiſes, and to dedicate ourſelves, and all our Faculties to the ſincere and fervent Love of thy moſt holy Name. Hear us, We beſeech thee, for the Sake of our Saviour Jeſus Chriſt.

For one that is at the Point of Death.

O God, who haſt *made of one Blood all Nations of Men to dwell on all the Face of the Earth*, and haſt enjoined us to love and to pray for each other; Let our Affection and Devotion expreſs a Fervency ſuitable to the Exigency of the Caſe before us, and accept, We beſeech thee, this (in all Appearance) our laſt Interceſſion for our de-

parting *Brother*. Let our Prayers be offered with that Earneſtneſs, and attended with that Succeſs, which We ſhould deſire for ourſelves on the ſame great Occaſion. Receive *his* Soul to thy unbounded Mercy, and give *him*, in the remaining Minutes of *his* Life, a comfortable Preſage of this thy Goodneſs to *him*. Whilſt *his* Underſtanding is continued to *him*, let it be devoutly employed in Application to thee; and take *him* in the Act of Devotion to the joyful Work of praiſing thee without End or Interruption. Lighten the Agonies of Death to *him*, and ſtrengthen *him* to endure ſuch as Thou ſhalt permit to attend *his* Diſſolution. Let no Uneaſineſs of Soul, or Torture of Body, or Violence of Paſſions, ariſing from the Union of both, diſturb the enſuing Separation of them; but grant *him* Eaſe and Peace in *his* Departure from this World, and everlaſting Happineſs after it. Accept of *his* Improvement in Virtue during the Seaſon of Temptation; and accept of that Repentance, which *He* has been enabled to make, before this Progreſs of *his* Diſtemper; and as *He* is now entering on the unalterable Stage of *his* Being, grant *him* all the Preparatives for ſo important a Change. Let *his* Mind be calm and reſigned, and *his* Temper holy and heavenly, and make *him* ſuch now in all Reſpects, as *He* hopes, and We pray that

that *He* may be, to all Eternity. *O Lord, let it be thy Pleaſure to deliver him; make haſte, O Lord, to help him.* Aſſiſt *him* with thy Support in the Paſſage, and bleſs *him* with thy Acceptance in the End of it: And grant that We, who daily ſee that *this is the End of all Men*, may very ſeriouſly *lay it to Heart*, and may endeavour, by the ſame Means of Holineſs and Piety, to attain to the ſame great Hopes, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For the ſame.

BLeſſed Jeſus, who once repreſentedſt thyſelf viſibly to thy dying Servant, St. *Stephen*, to ſupport him in the laſt Act of his Probation; Look down, We beſeech thee, with Mercy and Compaſſion on this our departing *Brother*, the Work of thy own Hands, and Purchaſe of thy own Blood, and enable *him* to look up with the Eye of Faith to thee, and to reap Satisfaction in the Proſpect. Thy Sufferings and thy Promiſes, as ſet forth in the Goſpel, are at all Times the only Grounds of Comfort to miſerable Sinners, and more eſpecially at this Time of Trial and Diſtreſs. We cannot look forward with any Degree of Hope to thoſe important Seaſons, the Hour of Death, and the

Day of Judgment, but by thy gracious Aſſiſtance. O grant it in this Time of Need, and hear our Prayers for this thy Servant, who is now haſtening to thy Tribunal, and who puts *his* whole Confidence only in thy Mercy. O ſuffer *him* not to fail of that Happineſs, which Thou thyſelf once diedſt to obtain for *him*. By the Merits of thy own Agony carry *him* ſafely through *his*; By thy Croſs and Paſſion blot out the Remembrance of *his* Offences; By thy precious Death and Burial prepare *him* patiently to ſubmit to *his* Change; By thy glorious Reſurrection entitle *him* to the ſame Hope; and by thy Aſcenſion bring *him* to the ſame State of Glory. In this *his* diſtreſſed State, in which *He* is incapable of Relief from any other Power, yet We know that *He* can, and We pray that *He* may find thy all-ſufficient Help both for *his* Soul and for *his* Body; Grant that the former may depart in Peace, and the latter may reſt in Hope, and both may be joined again in endleſs Joy and Glory. And bring us, We beſeech thee, in thy own good Time, to the ſame happy and glorious State, through thy own all-ſufficient Merits and Mediation.

For Conſolation on the Death of Friends.

O Moſt wiſe and merciful Father, who haſt bleſſed us with Comforts, to make our Paſſage through Life more eaſy, and haſt ſurrounded us with Dangers, to make our Conduct through it more careful; Give us Grace to uſe the Bleſſings that We are favoured with, as thoſe who remember the Uncertainty of their Continuance, and the Certainty of that Account which is ſhortly to be given of them. Make us truly ſenſible that We are not worthy the leaſt of thy Mercies, whilſt they are continued to us; and that Thou doſt in Wiſdom and Juſtice remove them from us. Prepare us in our beſt Days to expect theſe Seaſons of Affliction, and to behave under them as thoſe who believe that they are ſent to us by thy wiſe Providence. Bleſs us more particularly with thy ſupporting Grace, when Thou toucheſt us in our moſt important temporal Concern; when Thou takeſt from us our neareſt and deareſt Friends. O be Thou our Friend in this great Trial of our Patience, when all thy own great Gifts, of natural Affection, of Reaſon, and of Religion, concur to aggravate the Diſtreſs, obliging us to feel the Ca-

lamities of Others, and to admit a compaſſionate Grief for the Loſs that has been ſuſtained. Make us apply the ſame good Gifts in the Relief as well as the Expreſſion of our Concern. Give us Grace *not to ſorrow as thoſe that have no Hope*, but to moderate and expreſs our Grief, as thoſe who firmly believe what We profeſs to believe, and who rejoice in the Knowledge of thy holy Revelation. Make us earneſtly aſpire after that happy Immortality, which We hope *(and believe)* our deceaſed Friend has already attained; and grant that the very Diſtreſs, which *his* Removal from us occaſions to us, may be applied as an uſeful Means to wean us more effectually from all worldly Affections, and to enforce a holy Reſolution of ſpending the Remainder of our Days in thy more immediate Service. Grant that this juſt Sentiment may not wear off with the preſent Occaſion, but may be the conſtant ruling Sentiment of our Lives; that We may again hereafter, in a more durable Station, rejoin our former Partners in Piety and Virtue, and may receive with them our joint Reward; where our Affection to particular Perſons will either be ſwallowed up in a total Dedication of our Faculties to thee, the great Source of all Comfort and Delight; or where, if it will

will then contribute to our Happineſs, We ſhall be bleſſed with the moſt perfect Knowledge and Enjoyment of all our pious and virtuous Friends. Diſpoſe of us, We beſeech thee, in thy own wiſe and good Method; but bring us ſecurely in the End to thy glorious Preſence, through the Merits and Mediation of our Saviour Jeſus Chriſt.

For the ſame.

O Almighty God, the Diſpenſer of all Judgment, and Fountain of all Comfort; give us Grace to acknowledge thy overruling Providence in every Diſpenſation, and to apply to thee for Support in every Diſtreſs, which thy Wiſdom ſhall think fit to bring upon us. In particular, accept the Prayers, which now proceed from Hearts pierced with a deep Senſe of Sorrow, and wounded in the tendereſt Part of our Nature. Our preſent Affliction is ſuch as can admit of no Conſolation to wicked Men, and in which the Beſt can reap it only by Application to thy Mercy. Hear us then, We beſeech thee, in this our ſore Calamity; and ſince in thy wiſe Deſign of preparing us for Eternity, Thou haſt been pleaſed ſo to make and place us, as that the greateſt preſent Bleſſings that We enjoy, do

but make us capable of the heavier Affliction when we are deprived of them; ſupport us, We humbly pray thee, under theſe real and great Diſtreſſes. We know the Value of other Bleſſings chiefly by the Loſs of them, but That of thy Favour We beſt underſtand by the Enjoyment of it. Grant us this happy Knowledge by a conſtant Care to qualify ourſelves for it; that We may in no Caſe be left remedileſs, but may find ſome Relief even in an Affliction, which in the Nature of it admits of no Reparation. Make even the Death of our Friends inſtrumental to the Advancement of our ſpiritual Life; that We may receive theſe Wounds of our Peace as the proper Puniſhment of our Sins; may become thereby the more deeply ſenſible of the Inſignificancy of this World, and of the Neceſſity of raiſing our Hearts and Affections to the uninterrupted Felicity of the next. Teach us not to diſſemble or to be aſhamed of that Regret and Sorrow, which We feel at our Separation from thoſe, whom the Ties of Relation and of Worth had bound ſo cloſely to us, but to limit them only within the Bounds of Reaſon and Religion; that they may be conſiſtent with a Senſe of our Duty to thee; and with a grateful Regard for the many remaining

Bleſſings that We ſtill enjoy. Continue, We beſeech thee, theſe Bleſſings, and if it ſeem good unto thee, increaſe them to thoſe who are ſo ſeverely afflicted by this preſent Diſpenſation. Comfort the Widow and the Fatherleſs, and raiſe them up Friends to aſſiſt and direct them in their Support and Education; to put them in a Method of being uſeful in this World, and principally to inſtruct them in their Preparation for another. Make us careful to imitate the Virtues and Graces of thoſe that have gone before us, and endeavour ourſelves to leave a proper Pattern to ſucceeding Generations. And *teach us* all *ſo to number our Days, that We may apply our Hearts unto Wiſdom*; may make the Proſpect of Happineſs in the next Life our chief Comfort in this; and may ſecurely attain to it in thy good Time, through the Merits and Mediation of our Saviour Jeſus Chriſt.

Proper Collects taken from the Liturgy, which may be uſed with any of the Prayers for the Sick.

O Lord Jeſus Chriſt, who at thy firſt Coming, didſt ſend thy Meſſenger to prepare thy Way before thee; Grant that the Miniſters and Stewards of thy Myſteries may likewiſe ſo prepare and make ready thy Way, by turning the Hearts of the Diſobedient to the Wiſdom of the Juſt; that at thy ſecond Coming to judge the World, We may be found an acceptable People in thy Sight, who liveſt and reigneſt with the Father and the Holy Spirit, ever one God, World without End. *Amen.*

O Lord, We beſeech thee, mercifully to receive the Prayers of thy People, which call upon thee: and grant that they may both perceive and know what things They ought to do, and alſo may have Grace and Power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and everlaſting God, who doſt govern all things in Heaven and Earth; Mercifully hear the Supplications of thy People, and grant us thy Peace all the Days of

of our Life, through Jeſus Chriſt our Lord. *Amen.*

O Lord, We beſeech thee favourably to hear the Prayers of thy People, that We, who are juſtly puniſhed for our Offences, may be mercifully delivered by thy Goodneſs, for the Glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, World without End. *Amen.*

O God, the Strength of all them that put their Truſt in thee, mercifully accept our Prayers; and becauſe through the Weakneſs of our mortal Nature We can do no good thing without thee, grant us the Help of thy Grace, that in keeping thy Commandments, We may pleaſe thee, both in Will and Deed, through Jeſus Chriſt our Lord. *Amen.*

O Lord, We beſeech thee, mercifully to hear us, and grant that We to whom thou haſt given an hearty Deſire to pray, may by thy mighty Aid be defended and comforted in all Dangers and Adverſities, through Jeſus Chriſt our Lord. *Amen.*

LET thy merciful Ears, O Lord, be open to the Prayers of thy humble Servants: and that they may obtain their Petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and everlaſting God, who art always more ready to hear, than We to pray, and art wont to give more than either We deſire or deſerve; pour down upon us the Abundance of thy Mercy; forgiving us thoſe things, whereof our Conſcience is afraid, and giving us thoſe good things, which We are not worthy to aſk but thro' the Merits and Mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

O God, our Refuge and Strength, who art the Author of all Godlineſs, Be ready, We beſeech thee, to hear the devout Prayers of thy Church, and grant that thoſe Things, which We aſk faithfully, We may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite Heart, nor the Deſire of ſuch as be ſorrowful; mercifully aſſiſt our Prayers that We make before thee

thee in all our Troubles and Adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe Evils, which the Craft and Subtilty of the Devil or Man worketh againſt us, be brought to Nought, and by the Providence of thy Goodneſs they may be diſperſed; that We thy Servants being *preſerved from ſevere Trials, or ſupported under them,* may evermore give Thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

WE humbly beſeech thee, O Father, mercifully to look upon our Infirmities: and for the Glory of thy Name, turn from us all thoſe Evils, that We moſt righteouſly have deſerved; and grant that in all our Troubles We may put our whole Truſt and Confidence in thy Mercy, and evermore ſerve thee in Holineſs and Pureneſs of living, to thy Honour and Glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

O God, the Creator and Preſerver of all Mankind, We humbly beſeech thee for all Sorts and Conditions of Men, that thou wouldſt be pleaſed to make thy Ways known unto them, thy ſaving Health unto all Nations. More eſpecially We pray for the good

good Eſtate of the Catholick Church, that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the Way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteouſneſs of Life. Finally We commend to thy Fatherly Goodneſs all thoſe, who are any Ways afflicted or diſtreſſed in Mind, Body or Eſtate [*eſpecially* thoſe *for whom our Prayers* are deſired] that it may pleaſe thee to comfort and relieve them, according to their ſeveral Neceſſities, giving them Patience under their Sufferings, and a happy Iſſue out of all their Afflictions. And this We beg for Jeſus Chriſt's Sake. *Amen.*

ALmighty and everlaſting God, mercifully look upon our Infirmities, and in all our Dangers and Neceſſities, ſtretch forth thy right Hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

O God, who knoweſt us to be ſet in the Midſt of ſo many and great Dangers, that by Reaſon of the Frailty of our Nature, We cannot always ſtand upright, Grant to us ſuch Strength and Protection, as may ſupport us in all Dangers, and carry us through

through all Temptations, through Jeſus Chriſt our Lord. *Amen.*

O God, whoſe bleſſed Son was manifeſted that He might deſtroy the Works of the Devil, and make us the Sons of God, and Heirs of eternal Life: Grant us, We beſeech thee, that having this Hope, We may purify ourſelves, even as He is pure; that when He ſhall appear again with Power and great Glory, We may be made like unto him in his eternal and glorious Kingdom, where with thee, O Father, and thee, O Holy Ghoſt, He liveth and reigneth, ever one God, world without End. *Amen.*

O Lord God, who ſeeſt that We put not our Truſt in any thing that We do: mercifully grant that by thy Power We may be defended againſt all Adverſity, thro' Jeſus Chriſt our Lord. *Amen.*

ALmighty and everlaſting God, who hateſt nothing that Thou haſt made, and doſt forgive the Sins of all them that are penitent, create and make in us new and contrite Hearts: that We worthily lamenting our Sins, and acknowledging our Wretchedneſs, may obtain of thee, the God of all Mercy, perfect Remiſſion and Forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

Almighty

ALmighty God, who ſeeſt that We have no Power of ourſelves to help ourſelves: keep us both outwardly in our Bodies, and inwardly in our Souls, that We may be defended from all Adverſities which may happen to the Body, and from all evil Thoughts which may aſſault and hurt the Soul, thro' Jeſus Chriſt our Lord. *Amen.*

GRant, We beſeech thee, Almighty God, that We, who for our evil Deeds do worthily deſerve to be puniſhed, by the Comfort of thy Grace, may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

WE beſeech thee, Almighty God, mercifully to look upon thy People, that by thy great Goodneſs they may be governed and preſerved evermore, both in Body and Soul, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who through thy only begotten Son Jeſus Chriſt haſt overcome Death, and opened unto us the Gate of everlaſting Life; We humbly beſeech thee, that as by thy ſpecial Grace preventing us, thou doſt put into our Minds good Deſires, ſo by thy continual Help We may bring the ſame to good Effect, through Jeſus Chriſt

Chriſt our Lord, who liveth and reigneth with Thee and the Holy Ghoſt ever one God, World without End. *Amen.*

O Almighty God, who alone canſt order the unruly Wills and Affections of ſinful Men; Grant unto thy People, that they may love the Things which Thou commandeſt, and deſire that which Thou doſt promiſe; that ſo among the ſundry and manifold Dangers of the World, our Hearts may ſurely there be fixed, where true Joys are to be found, thro' Jeſus Chriſt our Lord. *Amen.*

O Lord, who never faileſt to help and govern them, whom Thou doſt bring up in thy ſtedfaſt Fear and Love; keep us, We beſeech thee, under the Protection of thy good Providence, and make us to have a perpetual Fear and Love of thy Holy Name, through Jeſus Chriſt our Lord. *Amen.*

O God, the Protector of all that truſt in thee, without whom Nothing is ſtrong, Nothing is holy; increaſe and multiply upon us thy Mercy; that Thou being our Ruler and Guide, We may ſo paſs through Things temporal, that We finally loſe not the Things eternal. Grant this, O Heavenly Father, for Jeſus Chriſt's Sake our Lord. *Amen.*

O God, whoſe never-failing Providence ordereth all Things both in Heaven and Earth, We humbly beſeech thee to put away from us all hurtful Things, and to give us thoſe Things, which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and moſt merciful God, of thy bountiful Goodneſs keep us, We beſeech thee, from all things that may hurt us; that We being ready both in Body and Soul, may cheerfully accompliſh thoſe things which Thou wouldſt have done, through Jeſus Chriſt our Lord. *Amen.*

O Lord, We beſeech thee, mercifully hear our Prayers; and ſpare all thoſe who confeſs their Sins unto Thee, that they, whoſe Conſciences by Sin are accuſed, by thy merciful Pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt Compaſſion upon all Men, and hateſt Nothing that Thou haſt made; who wouldſt not the Death of a Sinner, but that He ſhould rather turn from his Sin, and be ſaved; mercifully forgive us our Treſpaſſes; Receive and comfort us, who are grieved and wearied with the Burden of our Sins: Thy

Thy Property is always to have Mercy; to Thee only it appertaineth to forgive Sins. Spare us therefore, good Lord, ſpare thy People, whom thou haſt redeemed; Enter not into Judgment with thy Servants, who are vile Earth and miſerable Sinners; but ſo turn thine Anger from us, who meekly acknowledge our Vileneſs, and truly repent us of our Faults; and ſo make haſte to help us in this World, that We may ever live with thee in the World to come, through Jeſus Chriſt our Lord. *Amen.*

TURN Thou us, O good Lord, and ſo ſhall We be turned. Be favourable, O Lord, be favourable to thy People, who turn to Thee in weeping, faſting and praying. For Thou art a merciful God, full of Compaſſion, long-ſuffering, and of great Pity. Thou ſpareſt when We deſerve Puniſhment, and in thy Wrath thinkeſt upon Mercy. Spare thy People, good Lord, ſpare them, and let not thine Heritage be brought to Confuſion. Hear us, O Lord, for thy Mercy is great; and after the Multitude of thy Mercies look upon us, through the Merits and Mediation of thy bleſſed Son, Jeſus Chriſt our Lord. *Amen.*

Almighty

ALmighty and everlaſting God, by whoſe Spirit the whole Body of the Church is governed and ſanctified; receive our Supplications and Prayers, which we offer before thee for all Eſtates of Men in thy Holy Church, that every Member of the ſame in his Vocation and Miniſtry, may truly and godly ſerve Thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

ALmighty God, Who haſt given us Grace at this Time with one Accord to make our common Supplications unto Thee, and doſt promiſe that when Two or Three are gathered together in thy Name Thou wilt grant their Requeſts, Fulfil now, O Lord, the Deſires and Petitions of thy Servants, as may be moſt expedient for them, granting us in this World Knowledge of thy Truth, and in the World to come Life everlaſting. *Amen.*

28 OC 62

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

FINIS.